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THE BEAST

That was, & is not, & yet is, looked upon:

OR,

The Bo-peeping Beast

POINTED AT:

OR,

He that hideth himself hunted, because of whom Truth complaineth, and is spoken to by Pope and Prelate, by Presbyter, by Independent, by Quaker, by Baptist:

TOGETHER

With her several Answers to them all.

ALSO

One DESCRIPTION of the BEAST.

ALSO

The coming forth and progress of the BEAST hitherto.

ALSO

An Epistle to Magistrates and Law-givers, likewise, to take off Prejudice if any be.

Two Epistles, one to the Reader, and another to the Christian Reader.

WITH

A true Reproof to *W. S.* a Quaker, who in his Book called *The Lying Spirit in the Mouth of the False Prophet*, wherein he endeavours to make Men believe that he had answered *H. H.* his Book, called *The Doctrine of the Light within the Natural Man leading to Eternal Life, examined by Scripture-Light.*

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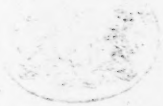

Truth ſpeaketh.

I Have been deſpis'd & baniſh'd from one place to another in the world, ever ſince *Adam* entertained a lye for ſelf-exaltation ſake, and ſo fell from me his covering, unto Fig-leaves, and brought his poſterity under *Excuſes* and *May-bees* for their ſouls food and comfort; ſo that a Tabernacle hath been ever ſince more proper for me then a ſettled condition.

When the true One, the ſent One was upon the earth under ſcorn and ſufferings, he did exalt me, and gave Apoſtles and Prophets for Maſter-builders of me upon the chief Corner-ſtone, *viz.* Himſelf, his Death, his Burial, Reſurrection, Aſcenſion, ſending down his Spirit, which formerly inſpired Scripture-Writers and Believers to joyn his in one Spirit, by which he is preſent in the heart by faith, keeping life eternal in them, and hiding it in God for them, *Col.* 3.3. He, I ſay, and his Apoſtles, left my Teſtimony in Scripture-writ, under a terrible charge that none ſhould add to it, nor take from it.

But as Chriſt and his Apoſtles did, ſo to this day all that will have me without mixture of mans inventions, muſt be ſure to ſuffer; for whoſoever will cloſely walk in my ways, he ſhall loſe friend after friend, as he attaineth to more and knowledge of me: if he be a wayfaring man, and follow his knowledge heartily and ſincerely, the harder he preſſeth after the mark, *Phil.* 3.14. the more he encreaſeth in knowledge, to the loſs of all or moſt of his friends whom he dearly loveth, to the rending of his ſoul; ſo that *he who encreaſeth knowledge, encreaſeth ſorrow*, Eccleſ. 1.18. Yet notwithſtanding, this ſorrow could not ſtop the love of Chriſt in the

hearts of multitudes from keeping his commandments for ſome hundreds of years together after his Aſcention, *Joh.* 14.15. though few or none now dare look at me, becauſe there is ſo many of mine enemies that have put upon themſelves a dead image of me under forms of godlineſs.

And alſo another ſort of mine enemies have received the ſpirit of Satan as an Angel of Light, to cry down forms of Godlineſs with; ſo that I cannot appear beautiful in form and power joyntly, as I did in the time of Chriſt and his Apoſtles, and for hundreds of years after: The one of theſe ſorts being offended at my life, becauſe they think to enjoy me coldly, careleſly, eaſily, onely in form; and when that is obtained, they think they may ſleep under the covering of *May-be*, and other excuſes, without diſturbance of ſelf-exaltation or luſts.

The other, exalting a ſpirit of deceit to the outing of all, yea the very form of godlineſs, in which the diſtinct order and commands are, That Chriſt and his Apoſtles taught, practiſed and recorded in holy writ for our admonition upon whom *the ends of the world are come*, 1 Cor.10.11. that there may be *As it is written*, to reprove ſin and Satan with, and all reproveable ſpirits and things with, to comfort the diſtreſſed with, to reprove ruleleſs walkers with. This form and record being cryed down, this ſpirit of deceit may rule without examination or reproof; and whatſoever he dictates in the children of diſobedience (for diſobedience is a denying of Gods order) he may call it the moving of Gods ſpirit.

At the firſt, (before the depths of Satan was known) there was no other grief upon the ſincere ones for Chriſts ſake, but the worlds ſore perſecution; but now this is the worlds wo, they can no ſooner look towards me for converſion, but one of the two foreſaid *ſtumbling-blocks* or *offences* puts themſelves in the way, *Mat.*18.7.

Now

Now followeth the ſpeech that may be aptly ſpoken by Pope or Prelate.

Truth, I hope you will not out me of my honourable order that hath continued about thirteen hundred years, and hath been ſettled by the approbation of ſo many learned and reverend Biſhops and Doctors, who have gone on to chuſe an univerſal Biſhop as Chriſts Vicegerent, reſembling the high Prieſt under the Law, and being *Peters* ſucceſſour, and have ſettled an attendance of eminent Cardinals that are all Princes, and are able by Authority of our holy Father to controul Kings and Kingdoms. That hath conventeed divers Counſels, and in every Counſel hath brought forth ſome holy Law or Ceremony, or more that maketh for the honour of the Church, and faſt binding her together in ſtrength and riches, ſo that now ſhe is become greater and ſtronger then any Prince, yea, then all the Princes in this part of the world called *Chriſtendom*.

And ſhe hath invented ſuch Inquiſitions, Racks, Fires, Tortures, *&c.* and hath ſo abſolute a power, that both the greatneſs of Kingſhip and Nobility, and alſo the baſeneſs of Whores and Harlots, and all luſtful people; yea, the very Thieves in Jayl, and Bawdes in Bridewel, have love to my Order; yea, and great reaſon they have, for I can (for money or love, if they be obedient to their Mother holy Church) grant pardons (that will quiet their conſciences if they will believe me) of all their ſins paſt, preſent and to come: ſo that (ſafely be it ſpoken) ſaving the honour of the Church, they have a petty licence to vaunting pride and youthful luſts, being but venial ſins; and all this honour and greatneſs is the fruits of learning and ſtudy, which (as Mr. *Baxter* writeth) is very laborious *.

By my wiſdom I have provided a way for younger Brothers of Noble-men and Knights to creep under my wings for honour and greatneſs; therefore all the greatneſs in this part of the world, will hold me up, and help me to jerk any ſaucy fellow that ſhall hold an Argument (though never ſo

* *It is not the ſweat of the brows that God appointed man to get his living by.*

ſo true) againſt me; yea, and if we were cruel (as I hope you will not ſay we are) I have made ſuch proviſion of candor to luſt, honour and greatneſs in me, that all the honour, ſtrength and multitudes are at my command, to tear the limbs as with their talents, and to bill out the brains (as with my Peak) of all contradictors; inſomuch, that none can open his eye to diſcover my vanity, but a Sword lyeth on it. *Zac.*11.17.

I beſeech you alſo take notice of the good I have done for this part of the world who are my Vaſſals: I have builded their Churches, and dedicated them to Chriſt, or one Saint or other, that they may be holy; I have divided their Lands into Pariſhes, ſettled Tithes upon them, left no means unthought out that may digniſie or diſtinguiſh them, but have made all conveniences for eaſe, pleaſure and ſafety that the wit of man can invent. Tell me now, am not I a better Maſter to mine, then Chriſt was to his? Who ſuffered his to be under cruel *mockings, ſcornings, bonds, impriſonments, ſawings aſunder, temptings,* being ſlain with *ſwords*, and *wandring up and down in ſheep-skins and goat-skins*, Rom. 16.33. Heb.11.37. And no marvel; for he had no Kingdom of this world as I have, nor whereon to lay his head; he was never born to that honour and riches that I and mine are, for he was fain to make ſhift with a Manger at the time of his birth: though we aroſe from out of his Charts, *Act.*20.30. we have attained to greater riches and intailments, and ſtrong ſettlements in this world, then he, or any of his had or will have.

But while thou looſeſt on the Saints outward condition, thou feeleſt not his joy of heart, Prov.1.10.

Truth ſpeaketh.

Prelate, what I ſay to thee, I ſhall ſay to all thy iſſue, *viz.* If thou be not found in the Scriptures of truth, I cannot own thee; for then thou muſt be of mans invention of lies, and muſt be outed for ever having ſhare of me; your Antiquity cannot maintain you, you are not older then the Epiſtle of *Jude*, *verſ.*4. who wrote of your old Ordination, and your coming in; neither can the approbation of Biſhops and

and Doctors justifie you, for Christ Jesus thanketh his Father that he hath hid these things from the wise and prudent, and revealed them to babes. 'Tis not honourableness that will help you, for *God will stain the pride of all glory, and bring into contempt all the honourable of the earth*, Isa. 23.9.

Whereas you pleade your Councils, I cannot own them: for the Scripture of truth concludes them under a wo (*Isai.* 30.1.) for taking Counsel, and not by Gods Spirit. One thing wherein your Councils are point-blank against the Scriptures of truth, is, A Bishop (the Scripture proveth) must be the Governour of a natural family consisting of wife and children, where the spirit of Government must be fruitful in governing his own house well, in these words, *A Bishop must be blameless, the husband of one wife*, &c. 1 Tim. 3.2. *One that ruleth well, having his Children in subjection with all gravity; for if he know not how to rule his own, how shall he take care of the Church of God? Even so must their wives be grave*, &c. vers. 4, 5. And in *Titus*, *If any man be blameless, the husband of one wife, having faithful children, not accused of ryot or unruly*, &c.

But your Councils are so shameless, that they give out their *Must be* against the Scriptures *Must-be*; for you say, That a Bishop must be unmarried, and so are all your Priests to be by your Councils Order: Therefore let all men look upon thee as one that vieth it with God himself; and indeed, if the Scripture had not spoken of a false-dealing shameless Clergie, *Jer.* 13.15. I should have more admired your impudency: your daughter Presbytery is not altogether so shameless, for she puts her *May-be* against the Scriptures *Must-be*; for she saith, *A Bishop may be unmarried.*

And as for your fixing your self in the joynts of honour, riches, strength, cruelty, multitudes, &c. I must by the Scriptures of truth tell thee, That *the stone, the tryed stone, the precious corner-stone, when he shall lay judgement to the line, and righteousness to the plummet, the hail shall sweep away all your refuge of lies, then your contract with hell and death shall not stand*, Isai. 28.16. viz. *All this will I give thee if thou wilt fall down and worship me.* He that contracted with you, will then prove but a bad Pay-master. And

And as concerning the people that is with you in concord, this very thing is the curse that is upon them, *viz.* There shall be like people like priest, and both in love with lies: if sometimes the Nation that is called *Gods people* were in this condition, it is easily believed that *Rome* and *England* may be so; It is said of them, *The prophets prophesie falsly, the priests bear rule by their means, and my people love to have it so: but what will you do in the end thereof?* These things considered, I have done with the Prelate.

Now followeth the speech that may be aptly spoken by some of that Presbitery, that is the Prelates Daughter.

Truth, (it is a folly to lye before thee, though I may cozen the people with sophistical Arguments, my learning being very useful to me for that purpose) I have not shaken off my Mothers foundation, but have kept her Baptism, her sticking to mans Ordination to preach, though not wholly in her Order; for I tell you truly, herein lyeth my pomp, my riches, my benefice, my parish-livings that my Mother Prelate provided for me, and is the very Saddle upon which I ride the Beast, by the help of my brother Lawyer, (which Beast some have interpreted to be the great powers of the earth) for I know, the same spirit that caused the Hierarchies successors to ordain me, will cause them to maintain me, and all my honours and greatness; for indeed, I have all the Rulers and great ones power, (for few or none of the Rulers believe on poor Christ, and his poor despised people) and therefore I flatter them in their powdered locks and new fashions, and their wives in their long trailing Gowns, naked Breasts, and spotted Faces; or if I flatter them not, I make my reproofs so soft and so thin as the Tiffany they wear. And for their filth of meat and vain talk, I smile at them, whilst I formally reprove them, and I call it not Gluttony and Drunkenness, neither do I charge it so strictly upon them to face them with bold reproofs, telling them, That for every

Rom. 12. gives you no such warrant.

idle word they must give an account at the day of judgment, as the poor silly followers of poor Christ do.

Alas, poor souls! for their plain dealing, the world judgeeth them accursed, and turneth them out of doors; whereas I can be welcome to great persons, and we can call on another godly; lying, till we think we say truly: and both of us together fall upon the back of the poor silly followers of poor Christ; by which means it is no disgrace to me upon the earth, before the great ones, and the lustful ones, and the common people; though the foresaid poor people by plain proofs cut of Scripture make me naked.

My Mother *Prelate* hath provided for me an example, *viz.* to flee to the Authority of Fathers; which (though they will not clearly serve my turn) yet my Rhetorick and Learning, together with the help of my brother *Lawyer*, who is my Companion in Learning, and a good Orator both in Courts and Countrey, yea before Princes he will plead for me. The Scribes and Pharisees (*viz.* Priests and Lawyers) were ever Companions, and Enemies to Christ and his poor Flock. However, in these two particulars my Brother *Lawyer* and I differ; they (though as Learned as I) let down themselves to speak as plainly and homely as may be, that the Country Juries may understand them, and so do justice: But I, for maintaining my Livings, Dignities, and esteem amongst men, am constrained to hide my self in the words of Art, and abstruse Phrases, as *Divinity, and Habits of Grace*, &c. that I may be as slippery as an Eel, when plain Country understanding would catch me, and have a hole to creep out when the plain simple wisdom and the truth of these *Nazarites* hath inclosed me.

The second thing wherein my Brother *Lawyer* and I differ. They may be in their callings, and Disciples of Christ, too, (provided they be not instruments of cruelty, but use honest Laws, honestly) as *Joseph* of *Arimathea*, and *Nicodemus* was, &c. but I (if I should be of the Sect of the *Nazarites*, every where spoken against) must lose both my Honour and Greatness, (what great men purchased by flattery) and by silence at their vanities, and all my fat Livings: and let the

World judge whether it were wisdom so to do*.

And the truth is (though I be not altogether so honourable in name as my Mother, yet) I think my self stronger among Hypocrites, and self-seeking Professors; for by how much I am esteemed Godly, by so much those are esteemed ugly that cannot joyn with me. And upon this account I have more reason (in the eyes of all our Fraternity, that seek honour one of another) to persecute any saucy *Jack*, that upon pretence of Scripture-plainness dare reprove us, or cast contempt upon our Rhetorical Tropes or figures, which are as silk Gowns to honour us, before an ignorant Multitude, especially if we can foist out a little Latin, which (though this our learning, together with Mans Ordination, maketh us to stand to it, that we are to be preferred before Mechanicks, and so are holier then they, *Isa.*65.5. though we be a stink in Gods Nose, and a fire that burneth all the day) maketh us a sweet sent in the nose of an ignorant multitude; for because we are Learned, they think they may be bold to trust us, and so by this very means, they think they need not rave into what we say, as the *Bereans* did, but take all upon trust, and so are kept ignorant, and dwell at ease still. And now tell me, *Truth*, if thou canst approve of these things, I shall live bravely both here and hereafter.

*It is the very pleasure and building up of their vain minds, to see a supposed godly Minister to look upon their vanities with silence.

Truth speaketh.

As I say to thy Mother *Prelate*, so I say to thee, Except thy Image or superscription be found in the Scriptures of Truth, thou art but of mans invention, which God hateth, *Isa* 66.3. and also the refuge of lies, which must be swept away: Thy Mothers name is *MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE VVHOLE EARTH*, Rev.17.1. It is notorious, that she beareth her name in her forehead; which proveth, 1. She is ashamed of nothing. 2. That every one may apparently behold her Abominations in her Forehead. And now let us see how like thy Mother thou art.

1. Thou

1. Thou and thy Mother have all one baptiſm, which paſs from one to another by the Proclamation of Princes, but not by Gods word; which proveth you both to be of Mans Generation and Maintenance; whereas a Proclamation had power to make you both the Religious legitimate Children one of another: All thy Children were made thy Mothers, by Queen *Maries* Proclamation; all thy Mothers Children were made thine, by King *Edward's* and Queen *Elizabeth's* Proclamations. The truth is, you are of ſuch a Brood, and ſo neer of Kin, that you cannot be converted one to another by preaching Faith, Repentance and Baptiſm, but being both of a nature, and depending both upon Man, a Proclamation can command the one to be a Chriſtian Proteſtant upon the Papiſts Baptiſm, and the other to be a Chriſtian Papiſt upon the Proteſtants Baptiſm.

In your Infancy, when you were Cozened inſtead of Chriſtened (as you call it) you were proclaimed Regenerate and born again, made a Child of God, and an Inheritor of the Kingdom of Heaven, when you could neither underſtand Doctrine with your hearts, whereby Man believeth unto Righteouſneſs, nor with your Mouthes confeſs unto Salvation, *Rom* 10.10. for you could not ſpeak to confeſs any thing. Is any of your Laws like the Law of God in this, which proclaimeth Faith comes by hearing? *How ſhall they believe on whom they have not heard? and how ſhall they hear without a Preacher?* The aforeſaid brazen-fac'd Act ſtandeth by thy Mothers Canon-Law, and all thy oldeſt Prieſts that took Degrees in the Univerſitie, (though godly in thy eſteem) are ſworn to obſerve all the Rights and Ceremonies of holy Church; which Canon Law intendeth the Church of *Rome*; then conſider whoſe ſworn ſervants thy prieſts are. And now conſider (I pray thee) whether thou haſt not a brow of Braſs, in not being aſhamed, though all the world (that are not Members with thee) behold thy Whoredoms, and thy Abominations written in thy forehead.

Now out with thy Learning, thy Rhetorical Tropes and Figures; call for thy brother Lawyer, and all the power of the Magiſtrate, and all the luſtful Multitude, that loveth to

hear and believe lies (thou hast nothing else to feed them with, but what is mix'd with lies: and indeed, Truth would be so bitter, that neither thou nor they could bear it, if you did not sweeten it, or rather fit it to your palate with lies) and see if they all can cover from reproof out of Gods word, by the mouth of poor mechanick despised *Christ*, and his poor mechanick despised Apostles and Disciples.

Also thou forcest thy maintenance by mans Law, from those that thou sowest no spiritual seed in their hearts: if there were spiritual things betwixt Priest and People, it would make such a product of love, that the Royal Law of Heaven, Christs Church, Saints, Angels, Christ, and God the Father, as would procure the Priests maintenance from their Converts, they need not go to mans Law to get it, if thou hadst some few Converts. Thou dost like him that soweth two or three Lands in a field onely, and yet challengeth the whole field; though there be hundreds of Lands upon which none of thy seed is sown, and suest and undoest thy poor neighbours if they will not yeild thee their increase out of the whole field. Dost thou look for fruit when all thy seed is rotten under the Clods, and bringeth up none? Is not this thy Mothers name written on thy forehead? *&c.* Will the Scriptures own thee in this? Is it fit that thou shouldst reap that fruit by violence, that came not of thy seed?

Again, did not *Jeroboam* carry all the ten Tribes from Gods Worship to the calves at *Dan* and *Bethel*, onely to save his honour, kingdom and standing? Doth not *Edward*, *George* and *Richard*, and all the godly Priests in *England*, know, That no Scripture-reproof can lye upon the Baptizer or Baptized, where Faith and Repentance is sincerely professed before the performance of that Ordinance? And also that there is never a word to say (in Scripture) for their Infants Baptism but a *May-be*? Upon such an assurance they will not venture to buy twenty pounds worth of Land: And this their *May-be* is but imagined, and without all warrant of Scripture. Do they not now cast the Anchor of their Rhetorick and Learning into any Lie or

May-be

May-be, to keep their Kingdom their Mother Prelate prepared for them by Pope and Councils, they having never a word of God to prove Gods *Muſt-be* or commandment for their practice? And doth not all their *May bees* ariſe from Popes, Councils and Fathers, whoſe beings would fall, their honour ceaſe, and none would buy their wares any more, *Rev.*18.11. compared with the laſt words of verſ.13. if they did not (*Jeroboam* like) hold the People from the worſhip of God recorded in the Scriptures of Truth?

Have they not procured the Armour of the Magiſtrates Power to protect them, that none may ſpeak in their publick places, nor ſpeak to diſturb them? Oh! what a Licence is here to tell lies without reproof, while they are going to, or coming from thence! but their own Learned Rhetorical, by man ordained Members; that are faſt tied, not by Truth, but by the bonds of their own Livings and greatneſs, having entertained that Temptation, which *Chriſt* refuſed, *viz.* all the Kingdoms of the world, and the glory thereof; therefore His Servants are not payed for His VVork out of the world's common ſtock, of Honour, Greatneſs, and Livings of a hundred, *&c.* a year; nor hath *Chriſts* Servants the flock of Knights, Ladies and Gentles, in their ſilk Gowns trailing on the ground, to ſeek them for their good eſteem, as thou haſt, even as thy Mother *Pope* and *Prelate* hath, for their bleſſings: But *Sion* is an out-caſt in this world; *This is Sion whom no man ſeeketh after, Jer.*30.7. It is the ſuppoſed knowledge of the learned Phariſees, together with the countenance of his brother, and the ſuppoſed ignorance of *Chriſts* Flock; *Doth any of the Phariſees or the Rulers* (who are Lawyers) *believe on him, but this people who know not the Law*, and *are accurſed?* VVhilſt thou art overcome with the aforeſaid temptation, therein being an enemy to all Righteouſneſs, in not ceaſing to pervert the right wayes of God, *Act.*13.10. The very thing that becometh *Chriſt*, and all that he calleth us to fulfil, *Mat.*3.15. which are plain Scripture-Precepts; and in ſetting thy *May-bees* in the room thereof. Theſe things conſidered, I leave thee, *Presbyter*, to judge thy ſelf by the 13 *Chapter* of *Ezekiel.*

Pres-

Presbyter may thus Reply.

I strange at your reproof, being my name is recorded in the Scriptures, 1 *Tim.*4.14. I confess that is a proper name, and a name fit for Disciples, made and baptized by *Christ* or His disciples. I judge thee not for the name thou bearest, but for thy Nature and Generation, as thou art *Pope* and *Prelates* Daughter; those that are called by the foresaid name in Scripture, had the nature of the name; thy nature is of thy Mother, *Mystery, Babylon the great, the Mother of Harlots, and abominations of the whole earth*; thy confederates are VVarriors against the Lamb, the place where thou sittest is *Peoples, Multitudes*; &c. the name aforesaid to thee is the sheeps clothing, that thy wolvish nature is covered with, *Mat.*7.15. this nature of thine appeareth cruel, in that thou art at enmity with thy Mother *Prelate*, and thy Mother with thee; like two Boars with their Tushes in each others sides, whilst both of you desire to lay Gods Vineyard waste; like two wild Beasts that are destroying one another, and all that cometh neer you; as if you did resemble the two paws of that Bear, spoken of in the Scriptures of Truth, that had three ribs in her mouth, *Dan.*7.5. (whose ribs they were, is not named) intimating, that it matter'd not to her whose sides she tore in pieces, so she might devour much flesh; the three ribs something resembling the treble damage that forceth men to great distress *, this beast being resolved to tear all in pieces, rather then to want her Prey.

*I offer this no farther then an apt resemblance.

These sheep of Christ (whose clothing you have put on in that Name) look in their mouths, there is no tooth in their heads that can draw blood of their fellow creatures; their food is that which they can eat without hurting their fellow-creatures: a beast, a horse and a sheep may feed in one pasture without hurting one another: Their shepherd did not teach them to persecute men for conformity (though they had to do with a false deceiving and deceived people, *blinde leaders of the blind*, Mat.15.14.) that differed from them, but directs them to let them alone; and when

when there was men casting out devils, and followed not them, *forbid them not*, saith their shepherd, *Luk.*9.5. *Mar.*9. 39. As it is against the nature of a sheep to run after a wolf to worry him, so it is against the nature of the Subjects of Christs Kingdom, to run after Errours and Heresies with Fire, Sword Death, Prisons and Whips in their hand; there is no such tools in Christs Kingdom; of the encrease of his government and peace there shall be no *end*, Isa. 9.7. Here, here in this place, I say, is the food and joy of their souls! whilst this brood of *Mystery Babylon* have no soul-food or content, except they may have a whip and other tortures in their hand to drive their neighbours into conformity. Thus going about to build up *Sion* with blood, and *Jerusalem* with iniquity, *Mic.*3.10. and the chief reason of this their violence, is, their heart is so fraught with pride and covetousnes, that they cannot endure any *Mordecai* who will not give them honour, nor any piece of husbandry that will not yeild them tenths or composition; and this maketh them (*Haman*-like) to run to the Magistrate when they conceive themselves wronged in this case. Look to thy self, Presbytery, I may not own thee for the body of Christ, because thou art not recorded in the Scriptures of Truth.

Now followeth the speech which some Independents, Grandchild to Pope and Prelate, and daughter to Presbyter, may aptly speak.

I have called my mother Harlot, and have left her as such a one; though she be a well favoured one, she is the destruction of all Nations and Families where she is, through her witchcrafts, *Nahum* 3.4. bewitching people upon a religions account, *Gal.*3.1.

I have none of her priests compelled maintenance, though some of us think our selves happy for having a Levite to our Priest, *viz.* one of those the Clergy were wont to pray for, *viz.* the whole Tribe of *Levi*, by what name or title soever they

they were dignified or distinguished, *Judg.* 17.13. But because we would not be too far separated from our Mother, we love her a little; she may strengthen us, and we her; we would have a little of her worldly esteem: though the rude Multitude own us not, in time we may be as much honoured for Godliness as our Grandmother and Mother is, for their ability to prefer to setled honour and riches, and for their flattery, ease and lusts; but we doubt we have a little of our Mothers pride, and willingness to save our skins, therefore we will be modestly Godly; and that with so much wisdom as may keep as much of our mothers love, and our Mothers friends as we can: Also we have Pastors of our own chusing, and some of us have Pastors that have no Authority from man, nor descent from mans Authority; yet we have our Grandmother and our Mothers baptism, by vertue of the Popes Decree, it was given to our Mothers Mother, and so we have that from Antiquity and Succession: If we should by denyal of that, tear our selves from our Ancient Worship, and deny the worlds Baptism, and unchristian them all at once *, we should lose (all at once) our relation and hopes of worldly promotion.

* *They may be easily unchristianed, whom God by his word never made Christians*

Truth speaketh.

To have a neer Relation to me onely in similitude, will not make thee in Union with me; to be almost a *Christian* (like *Agrippa*) is to be no Christian, *Act.* 26.28. To be almost in heaven, and go no further, is never to come there; there is many who undertake to counterfeit me, but there is no likeness in all things of me, but my self: but the Counterfeits are in something lame, or in something superfluous: I agree with all and every command of God in Scriprure, and there is room for nothing else in me, but what Scripture will own.

The Scriptures of Truth doth not clearly own you, the Scripture clearly owneth, that, upon believing, men and women ought to be, and were baptized, and walk together in Church-order; of this there is many witnesses throughout the

new

new Teſtament, as Act. 8. and Act. 2, &c. but not one witneſs that unbaptized perſons walked in Church order, or that Infants was commanded to be (or was) baptized: of the firſt there is certainty, neither thou, nor all the Learned Rabbies in the world can deny it; of the ſecond there is but a *May-be*, and that from mans inventions.

I charge you all, and all that reads this writing, as you fear God, to ſearch the Scripture, and ſee if in this particular you can attain to a better proof then a *May-be*; if thou canſt not, be aſhamed, and repent, for I look at thee to have more ſhame in thee, then either thy Grandmother or thy Mother, and preſume not above what is written: you need do no more then Scripture warranteth you, it hath enough in it (if obſerved in Letter and Spirit) to furniſh the man of God throughly to perfection and all good works, 2 *Tim.* 3. 17. then lay aſide all your Ordinances that are grounded upon *May-be*, though the wiſeſt men that ever were in the world invented them; O conſider God will take Vengeance on inventions, though they be of *Moſes*, *Aaron* and *Samuel*, Pſal. 99. 6. to verſ. 8. Conſider alſo that mans inventions diverteth him from his Uprightneſs, *Eccleſ.* 7. 29.

And whereas you tell me of chuſing Paſtors your ſelves, let me tell you, Paſtors and Teachers are given by God, and not choſen by men; and except it be found in Scriptures of Truth, that man is directed to chuſe any ſuch Officers, take heed leſt thou erect an Idol of thine own invention in ſo doing, inſtead of following Gods direction. God knoweth well thou canſt not chuſe as God chuſeth, for man looketh at the outward appearance (*viz.* a man that delivereth well-compoſed words) but the Lord knoweth the heart; take heed leſt thoſe that thou haſt choſen (building upon their choice) ſilence thoſe Paſtors which God hath given, and that are gifted by God: Thou art no more able to chuſe a Paſtor for thy ſelf, then a company of School-boyes are to chuſe a wife, learned Maſter; therefore God no where in Scripture put the choice of Paſtor into thy hands: I adviſe thee, take it not: It is true, that a company of men who have followed Chriſt in the Regeneration, in Faith, Repentance,

Baptiſm, and (in the Form) have the Spirit and Life, have heard and learned of the Father, and have the Son revealed in them; even as the outward skin of the body, and the inwards, as Heart, Mind, Members, are all imbodied, and preſented to our Underſtanding in one Body, ſo Form and Power, living Faith, and Repentance, and prevailing Prayer, which makes us as *Iſrael*, *viz.* a Prince prevailing with God; like as the Tree and Fruit, the Sap and the Rinde, ſo Gods Order and Life are not to be ſeparated, but are one in another brought forth: The Form obeyed being the Creatures Duty, Life in the Form being Gods owning or acceptance in the Creature, like a golden Sceptre ſtretched forth by God, and like a ſeal of *God*, ſet upon the creatures heart, which maketh his heart merry, the joy of the Lord being his ſtrength, *Epheſ* 1.13. *Eccleſ.* 8.10. A company of ſuch men (I ſay) that ſo have entrance into the Kingdom of *God*, *viz.* that have ſubmitted to his Government, receiving the new birth of water and the Spirit in baptiſm, and all the following commands recorded in the written word (that great *Charter* being their Law, without mixture of mans inventions, and thereby owning *Chriſt* to be their *Lord*, and themſelves to be inchartered Citizens, he ruling over them (not like thoſe recorded in *Luke* 19.14. by the ſame *Charter*) have authority to chuſe two ſorts of Officers for ordering of the outward man: but a Paſtor is a higher thing, it is a gift of *God*, a heart-feeding gift, *viz.* Biſhops and Deacons, the one to keep the *Church* in order, the other to take care of the poors neceſſities to relieve them; whoſe bowels of tender-heartedneſs have appeared to their natural Relations; whoſe wiſdom hath been fruitful in governing by love; theſe may be choſen by mans Election, if there be any that have the qualification the Scripture layeth down, not elſe; as in *Tit.* 1.6. *If any be blameleſs.* &c.

There is no haſte in chuſing what *God* hath not marked out; If *God* hath not given thee men of ſuch qualifications, as he approveth on, thou hadſt better be without Governors longer, then to ſet up Antichriſt in *Chriſts* chair: In this ſenſe, *He that believeth maketh not haſte*, Iſa. 28.16. *viz.* to act with-

without his Guiders rule. The name of a Bishop hath the nature of his Office included into it, which is *ruling* and *oversight*; aptness to teach is but a qualification, that any other Member may have, in whom the Spirit of God doth or shall breath, being a truth-evidencing, and forceable constraint, and cannot stay for leave of Election by man to utter it self, which indeed is a gift of God, or Pastoral Spirit; as Marriage is another qualification wherein the spirit of government must appear fruitful both in wife and children, and that from conjugal and natural love to the Yoak-fellow, and procreated (in which affections Faith appeareth, and for want of them, infidelity, 1 *Tim.* 5 8.) so that children cannot be wanting to a Bishop, in whose government the Royal Law (Love) of *Gods Church* is resembled, Marriage being the Type of Christ and his Church; and it is certain that a batchelor, or one that hath no children, or one whose wife and children are not qualified according to the word, cannot be chosen, except man will set his *May-be* against *Gods Must-be*: And so I leave thee *Independant*, warning thee to take the counsel of Christ to the Angel of the Church of *Laodicea*, Rev. 3. 17.

A Speech that may be aptly spoken by these Quakers *who hold forth a stupifying Spirit, denying plain Truth, and right Reason, under the Notion of a higher Mystery and Spirit then plain Scripture and right Reason will admit of; which plain Scripture they call Letter, and right Reason they call Flesh, in contempt; notwithstanding that the Spirit of God is promised to be poured into him that turneth at Gods Reproof,* Prov. 1. 23. *which Reproof convinceth Reason, or else man could not return into Reason, among the rest of the Souls Members, the Spirit was poured, and is wrought upon to order Mans Affairs by Judgement, and doth receive wise Counsels, when the man of Understanding attaineth to them,* Prov. 1. 5.

Truth, though we may not talk with thee, we are not capable

pable to receive directions by any that is call'd by thy name, nor by the writings called Scriptures of Truth; for what directions soever we have from without, can be but mans teachings, and the natural man understandeth not the things of *God*; we are taught by the Light within, we are to stand in the will of *God*, and observe the movings and commands of his Spirit.

Truth speaketh.

* *As this Vision resembleth outward Rulers, so it resembleth the inward rule in the children of disobedience; while the Feathers reigned, their delusion was but light, and in outward things; but now the Heads rule, the delusion is close, inward and subtil, nearly resembling God's people in great humility,* Psal. 17. 1.

* As in the vision of *Esdras*, the Eagles heads slept until her Feathers had reigned, as in 2 *Esd.* 12 25. *These are they that shall accomplish his wickedness, and finish his last end:* even so in *Babylon the great, the Mother of Harlots, and abominations of the whole earth*, the heads, and subtilest, and strongest of her delusions she hath kept until her last end (which I hope is approaching) that thou who wouldst not receive the Truth in the love thereof, mightst not hear the reproof of thy walking in false forms any longer, in so much that thou couldst not deny, that if forms must be owned, thou must come out of them, and come into the form of godliness; Satan hath now cozened thee another way, and thy *AS GOD*, he hath perswaded thee that all forms must be cast off, and the Law of the Spirit of Life entertained.

O cunning and subtile, (but false delusions) the words of the Prophets, and the Commandment of the Apostles, were set in opposition formerly to lusts, 2 *Pet.* 3. 1, 2. but never to the way of Righteousness by any but these last members of *Babylon*. *Peter*, in Chap. 2. 1. & 2. hath these words, *And many shall follow their pernicious wayes, by reason of whom the way of Truth shall be evil spoken of.* Wherein we may perfectly see, that their wayes and the wayes of Truth, stands in flat opposition one to another. Also in the first verse it is testified, that to *bring in these damnable heresies*, is to *deny the Lord that bought them*: but he himself is so far from that opinion in verse 21. of the said Chapter, that he chargeth the

way

way of Righteouſneſs, and the holy commandment, as the very Centre from which Apoſtates fall; ſo that you may behold clearly that it is not a Righteouſneſs they are charged for falling from, for that is the ſecret iſſues which is betwixt God and the heart; but the way of Righteouſneſs, which is viſible to the underſtanding of Man.

Many of their Leaders, whilſt they were able to hold the Antichriſtian form, they were in the eſteem of godly Prieſts, whoſe infants Baptiſm, and learned, ſpecious Paſtoral care, ſo much applauded by wiſe, ſober, rich, ſilken-coated Profeſſors, then (I ſay) not being able to reſiſt the clear evidence that the true form of Godlineſs hath, becauſe they did not love to be diſquieted out of the woman *Jezabels* bed, *Rev.* 2.22. where they lay in pleaſure of imagined Godlineſs, amongſt a company of wiſe, ſober Profeſſors, they were then ſo far from receiving the love of the truth, that they grew into diſquietneſs of mind, and hatred of that form of Godlineſs that Chriſt and His Apoſtles, and their Diſciples walked in for many years; even (till the time that Antichriſt grew popular) in ſo high a meaſure Satan being ready with this Temptation) that they ſtruck hands with this ſtrong deluſion, and ſo believed the lies thereof, 2 *Theſ.* 2.11. that they cryed down all forms, that they might be ſhut of (yea and avenged of) that form, the thoughts whereof ſo much troubled them: if they knew their own hearts, they would ingeniouſly confeſs this.

Therefore, whoſoever deſireth further ſatisfaction in this matter, is referred to a Book that the Author hath written, called *The Doctrine of the Light, within the natural man, leading to eternal Life, examined by Scripture Light.*

Baptiſt ſpeaketh.

The Spirit of *God* having inſtructed me by the Scripture, I fell into a courſe of reaſoning, which (though Myſtery *Babylon* cryeth down in this her laſt diſpenſation) being the very thing that *Iſaiah* cryeth up, and reproveth the neglect of, *Iſa.* 44. on this manner. There is no word for baptizing Infants

fants in Scripture, nor no regular account from which that invention can arise; it is the very door that the god of this world makes all this part of the world called *Christendom*, of one supposed Faith by: leaving no man at liberty to chuse his Religion, but maketh the instruments of his generation to be that which giveth him right to the Instruments of his Regeneration; and as for the new birth, he will have his to presume that from imagination; and all this to be done when the party supposed to be baptized could neither assent by understanding to what was done, nor dissent by doing any thing but crying, which he would have done, if they had gone about to kill him, as to have christened him, as they call it. Also herein those err (that have schism'd from Popery and Prelacy, but hold their baptism of Infants) saying, That Infants of godly Parents may be baptized; by which words, they acknowledge (in effect) that the fleshly copulation of godly Parents giveth right to the children of their natural Body to be instruments of Regeneration, so that it must needs follow that there is no need of conversion to make them Christians, who are Christians born by the natural flesh of their godly Parents, and so the god of this world who hath blinded their eyes, maketh them esteem it a great priviledge to have a perfect dead Act of his supposed Regeneration to be done by force upon their children; for they can have no meanes to know or guess that the Spirit is joyned with water in their baptism, which is the Instrument or outward Act of their Regeneration.

Consider how fast the poor Infant is lock'd to presumption, when they have either presumption or nothing for the Foundation of their Order, or rather Mystery *Babylon's* Order; the god of this world knew well that none could be admitted into the Kingdom of *God*, or government of the *Gospel* without Regeneration of water and the Spirit; and his business in Mystery *Babylon* is to bring man to invent a form in imitation of *God*, and so keep men, that when they come to be capable of believing, they should not look after Baptism or Regeneration of Water and the Spirit, *John* 3. 5.

As

As Christ hath His Disciples made and baptized, so *Babylon* Mystery hath hers, supposed to be baptized too: and in this the man of sin exalteth himself above God, for God is merciful in forgiving sins, and receiving into grace and favour, upon Repentance, every penitent sinner; and therefore hath given Order to His Disciples, upon confession of Faith, and Repentance, to baptize; but this man of sin will make men believe that he hath more mercy then God by His word holds forth; for he receiveth all in Infancy, and needeth neither Faith nor Repentance in receiving his subjects: the Subjects of Christs Kingdom have heart-pricking Truth to convince them, and bring them to Repentance; but *Babylons* Members are so easily made, that they neither knew nor felt when it was done: And thus the way is broad and easie that leadeth to destruction.

Also considering that the keeping of Christs Commandments is a proof of our love to Christ, and that the receiving of the Spirit is an effect of obedience, *Joh.*14. 15, 16. and knowing that the written word is more surely to be taken heed to, then an Act of the Spirit in Transfiguration, though Christ Himself be present, 2 *Pet* 2.19. to the end; because Satan being a spirit can dissemble a spiritual Act, but his mouth is stopped, and he reproved with *It is written.* And further, knowing that Christ taught duty from the written word, and it to be believed and practised, rather then the words of one which should rise from the dead, *Luk.* 16. 22. I stayed not for Revelation to teach me my duty; although I expect Revelation to convey unto us, and evidence in us Christ our life; but turn'd at Wisdom's reproof, expecting (after) obedience Wisdom's promise, *Prov.*1.23. And now hating every false way, knowing, *They that err from thy Statutes, their deceit is falsehood, Psal.*119. 118. and esteeming thy Precepts concerning all things to be right, ver. 128. I cannot but say of Scripture record, *Thy word is very pure, therefore my soul loveth it,* verse 140. and upon this account I took the directions of that Scripture which *Paul* writeth by inspiration of the Spirit, 2 *Cor.*6. 17, 18. and proveth it by *Isa.*52.11. *viz. I came out from Babylon* My-

stery

ſtery the great, her Daughter and Grandchild, and touched none of their precedent manners, *Deut.*12. 30. But I ſay, laying aſide mans learned miſts of darkneſs, and his precedent Examples, I took the Doctrine of Chriſt and His Apoſtles for my Foundation, and their Enſamples for following of Chriſt for my imitation, *Epheſ.*2.20.

Truth ſpeaketh.

I tell thee Church of Chriſt, as thy name is the *houſe of God*, the *Church of the living God*, the *Pillar and Ground of the truth*, thou art not in thy order reproveable by Scriptures, 1 *Tim.*3.15. And if any Enemy whatſoever undertake to reprove thee, and hath not Chriſts weapon he fought Satan with, *viz. It is written*, though he tell thee of ſtanding in the Will of God, or being led by the Spirit, or of an inward Teacher, or of Light within, as if there were ſome ſecret thing that paſſed by *peeping* and *muttering*, which right Reaſon cannot be uſed about the underſtanding of, they are no better then *Wizards* or *Familiar Spirits*; *To the Law and to the Teſtimonies*, if there they miſs any thing (*viz.* in that they hold forth or teach) and ſpeak not according to this word, though they talk of Light within, it is becauſe there is no Light in them, *Iſa.*8.19,20. and their light is darkneſs, *Mat.* 5.19. fear thou no ſuch Enemies, but live in the nature of rejoycing, there meet thy God, there work Righteouſneſs, *Iſa.*64.5. *viz.* That which Chriſt began and ſhewed us, when he ſaid, *Thus it becometh Us*, &c. *Mat.*3.5. Take thou notice of the continuance of Gods wayes, though the Enemy would tell thee they are ended: and ſo expect thy Salvation.

And againſt the fear of thoſe that would ſet a Spirit which teacheth not to obey Scriptures, and follow the examples of Chriſt and His Diſciples in oppoſition to a *Spirit* that teacheth to live in obedience to Scriptures, and to follow the Examples aforeſaid, *Rom.*15.4. Comfort thy ſelf by Faith in *Scripture*, and there with patience caſt the Anchor of thy hope, *Phil.*4. *Rejoyce alwayes, yea, again I ſay rejoyce.*

And

And that thy rejoycing may not be in vain, take these Cautions.

First, Take heed that thou miss not of a way within a way, if thou bless thy self in the high way, without the way which is called holy, *Isa.* 35. 8. which holy way is recorded in *Job* 28. 7,8,9,10. *Is the turning up all things by the roots, cutting forth rivers among the rocks, discovering every pretious thing, binding the floods from overflowing, bringing forth hidden things to light.* The high way being thy duty to walk in, the holy way being the laying of Gods hand upon Christ thy Covenant, and doing all thy works for thee, *Isa.* 26. 12. holding thee that thou canst not depart from him, and quickning the desires of thy soul, *Psal.* 18. 17,18. In all thy acts of obedience, thy Faith must be in the operation of God, *Col.* 2. 12. through which our Duties are living Ordinances performed by two co-workers.

Secondly, Take heed whilst you walk into the way of God, that your great business be to seek God, His Face, His strength evermore, *Psal.* 105. 3,4. where the Psalmist maketh this the ground of his joy; therefore (if you fail herein) your joy is groundless. In which search love kindleth more and more, as thou comest neerer God; so as the soul groweth sick of love, and cannot cease to press hard after God, *Psal.* 63. 8. because it is upheld by Gods right hand, till thou know thy self to be set as a seal upon Christs arm and his heart for ever, *Cant.* 8. 6. and then also wilt thou follow on to know the Lord, *Hos.* 6. 3.

Thirdly, Take heed thou be not *defiled in the way*, Psal. 119. 1. for it is less offence to bring a beastly Creature into a hogstie, or any filthy place, then to bring it into a Princes presence-chamber, or a bed of love, where there ought to be nothing loathsome, but all to be lovely, and love provoking Objects: So is it less wickedness to have a mind and conscience defiled, in beastly prophaness, then to bring such a minde into the House of God, *the Church of the living God*, Tim. 1. 15. That thy soul may bee deeply ingaged, take notice of the whole Order of persons and things wherein thy communion lies with the Father and his Son

Jesus Christ, 1 *Joh.* 1. 3, 4. The whole Order is *the innumerable company of Angels, the General Assembly of the first-born, that are written in heaven, unto God the judge of all, unto Jesus Christ the Mediator of the new Covenant, and to the blood of sprinkling, that speaketh better things then the blood of Abel.*

In the first place consider, whether the Father and the Son can have communion with thy sins, thy worldly pleasures, or pursued honours? in a condition where right and strong and pure Objects of eternal love, forceth the heart to a strong purgation, 1 *Joh.* 3. 3. No, no, all thy pleasures, honours, &c. must be thrust from thee, as a *menstruous rag.*

Secondly, Consider, whether such company can delight to talk with thee of good bargains, the honour thou hast from great persons, the delicates wherewith thy feasts are furnished, and thy new fashions? No, no, I tell thee, the mind that can feed on these things, is too defiled for Gods ways and can take no pleasure in Heavenly food; a pure mind is capable of remembrance of the commandments of Christ and his Apostles, 2 *Pet.* 3. 2. of the enjoyning the *commanded loving kindness of God*, which hath such warmth and power, that it maketh them become one new heart with this new wine, and Gods *Song with them in the night*, when God useth their heart, their joy, and their and his own delight to sing his songs with, and their *prayer with the God of their life*, Psal. 42. 8. As if it were said, God the life of his childrens prayer is with them in their act of praying. They need not travel hundreds of miles to present (their Petitions on pilgrimage) the marrying of his body together, and the rejoycing over them, as a *Bridegroom rejoyceth over his bride*, Isa. 52. 4. 5. proves Gods presence at their heart-working-life. Here, here, I say, is perfection, when God in a perfect way visiteth a perfect heart: the living man is as well able to lay aside his breathing, as these are able to forbear pressing on towards the mark, *Phil.* 3. 14 or to follow after God, having no pattern but the Heavenly Fathers perfection to imitate, *Psal.* 36. 8. being under the laver of that Blood which was shed by this eternal Spirit, *Heb.* 9. 14. Our perfection is in the life a working, it is yet *perfecting holiness in the fear of God*, 2 Cor. 7. 1. and whilst we

draw

draw our natural breath, the blood of Christ in cleansing will do its work, the fear of God its work, and our Heavenly Father will stand for our Pattern, and our Christ will be our life, 1 *Joh.* 1. 7.

There is nothing but it may be yet a perfecting in us, only our purchase by the blood of Christ is perfectly paid, and in that sense it is finished, and our salvation undertaken: if either the Tempter were dead, or we our selves stronger then *Adam* was in his innocency, or the evil day and hour of our temptation past, *Gal.* 6. 1. we might speak of such a perfection as admitted of no imperfection; but whilst the Scripture is of use, *let him that thinketh he stands eth take heed lest he fall*; and we may (as the case now standeth with us) with *Paul* speak of perfection and imperfection both in one *Chapter*, *Phil.* 3. If thou beest undefiled in the way, thy soul will be in this frame: 1. Thou wilt not endure to see the least defilement in thy self, without loathsome apprehensions of thy self, and running to that fountain which is set open for sin and iniquity to wash in, *Zech.* 13. 1. And 2. If undefiled in the way, thou wilt be always a running, and not carelessly sleeping, *Heb.* 12. 1. but rather weeping with thy face thitherward, *Jer.* 50. 5. either for joy, shame, desire, or all these; so strongly will thy heart be ingaged to seek the Lord, *Jer.* 30. 21.

A fourth caution. Take heed that every one of you strive by watching, begging of God, beseeching one another to keep from among you *Egyptian* bondage; this ruling one over another with rigor, *Exod.* 1. 13, 14. which might not be one brother over another in the time of the Law. Reason first, because that love which procured the shedding of Christs blood, hath caused his poor Members to be set as a Seal on his heart and upon his arm, *Cant.* 8. 6. and owned them for his people, *Isa.* 51. 16. Therefore if thou hast Gods love shed abroad in thy heart to constrain thee, afford it them out of thy breast.

A second Reason why we should not rule over our Brethren with rigour, is, we are, and so was *Elias*, subject to the like passions that any feeble brother is, *Jam.* 5. 17. and thou mayest come to be tempted, *Gal.* 5. 1. and it is possi-

ble thy temptation may be this, that *Satan* may move thee to have low, contemptible, yea, (it may be) hateful thoughts of thy brother, and thou mayeſt have a Spirit of putting away, and covering violence with a cloak, *Mal.* 2.16. therefore take heed of this temptation.

The third Reaſon, why not with rigour, *&c.* Becauſe thou art not godly or Godlike in ſo doing: for he did not take thee at advantages when he might juſtly have cut thee off, but waiteth for thee that he may be gracious unto thee, and will wait upon all to that purpoſe, *Iſa.* 30.11. He cut none off ſuddenly, in a few days or a week, *&c.* nor preſſed thine offences to all advantages, that he might break thee off; he hath given contrary rules to that, to his Apoſtles and Diſciples how to move towards their Brethren, *Luke* 17. the *five firſt verſes.*

Let my fifth caution therefore be, That for no ſuppoſed advantage ſake, or fear of diſadvantage to the truth, thou dareſt ſtep from the Rule that Chriſt laid down, one jot; for if thou doſt, it is a judging of the Law-makers wiſdom and foreſight; as if he did not foreſee and provide in his rule for all following effects.

Secondly, It is an exalting of thine own wiſdom, in that thou thinkeſt thou ſeeſt cauſe to be a ruler further then he hath left a rule to guide thee by.

Thirdly, Thou mayeſt aſſay (in ſo doing) to prevent the fruit that God bringeth forth by contrary means. In this caſe how far might *Abrahams* imagination have fought againſt Gods command? He might have ſaid of *Iſaac*, he was the ſon of the Promiſe; and the Promiſed ſeed is in his loyns, *&c.* Amongſt other Scriptures, I offer to thy conſideration, *Luk.* 17. the 5. *firſt ver.* where after the poſition laid down in the 2 *firſt ver.* in the 3 following *ver.* he thus applyeth, *Take heed to your ſelves* (asif he ſhould ſay, Here will be a dangerous temptation) *If thy brother treſpaſs againſt thee, rebuke him; if he repent, forgive him; if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, and ſay, It repenteth me, thou ſhalt forgive him.* Where note, that the offenders heart is not to be judged by the offended. God allows thee nothing but his tongue to judge of in this caſe

caſe; it may be his heart may more melt afterwards then at the firſt turning, by the offended's tenderneſs or other means; and the offended ought (from bare judgment) to forgive him, if he do it as his duty, obſerving Chriſts rule; his heart may be opened with more love and tenderneſs to the Offender afterwards alſo, then at the firſt turn. However it is better to walk in ſelf-denyal in this caſe, and obſerve Chriſts rule, then to ſatisfie thine own offended ſpirit: however, if thy brothers heart and tongue ſhould not agree in his repentance, God hath not made thee a judg of evil thoughts, *Jam.* 2. 4. And the Apoſtles anſwered, *The Lord increaſe our faith*: which anſwer proves they had great need of help to ſtrengthen their faith to this purpoſe.

A ſixth Caution. Take heed of this Doctrine, That Saints do not ſerve God for ſalvation, but from the knowledge of ſalvation. This Doctrine not being rightly divided, hath been a ſtumbling block to many. Man ſince *Adams* fall is corruptly ſo proud, that nothing but the top of excellency will ſerve his turn, and therefore to be as gods knowing good and evil, tickled his mind. You ſhall hardly find one in a ſociety (men are in this point ſo heightned by the Tempter) that will acknowledge he cometh to God for ſalvation, though it be at the firſt hour of the receiving into ſociety. Men under this temptation are not willing to *begin to ſtand without till the good man of the Houſe be riſen up*, Luk. 13. 25. but all judge themſelves finders from the ſelf-flattering conceit, before they have enjoyed the Lord Chriſt by manifeſtation. Few will own that there may be a condition of darkneſs in one that feareth God, *Iſa.* 50. 10. They had rather in this temptation compaſs themſelves about with ſparks, *ver.* 11, as if all had right to baptiſm only upon that account that is recorded in *Act.* 10. viz. *Who ſhould forbid water that theſe ſhould not be baptiſed, that have received the Holy Ghoſt as well as we?* And thoſe that enquired, *What ſhall we do to be ſaved?* had no right, *Act.* 2. Though it be certain they received the Holy *Ghoſt* after Baptiſm, and alſo it is certain, that at the firſt the Diſciples ſerved Chriſt as ſervants, though after they were owned by Chriſt upon a more full account, *Joh.* 15. 15. There was a

time when *Paul* knew *Christ* after the flesh, which must needs be for self-ends, or good that might come to himself thereby; but after that, he knew neither man nor *Christ* any more after the flesh, but wholly having his spirit of love and delight exercised upon them, to rejoyce in *Christ*, and to serve the creature, with the love of *Christ* shed abroad in his heart.

I would that all who are in Church-fellowship, upon account of Faith and Repentance, and have not as yet attained to assurance, would (with understanding) own their condition, it would make them *give all diligence to make their calling and Election sure*, 2 Pet. 1.10. Therefore lest Members should split themselves upon this stumbling-block, shew your selves *workmen that need not be ashamed, rightly dividing the word of truth*, 2 Tim. 2.15.

Caution 7. Whereas Disputes hath been formerly, *viz.* about that time the *Ranters* and *Quakers* first sprung up; some holding it to be their Priviledg (but not their Duty) to serve the Lord; I advise thee to abolish this Dispute from thy Societies, and from your particular spirits: for it is the greatest Priviledge that can be, to have a heart united to fear God's Name, whilst they walk in God's truth, being instructed in His way, *Psal.* 86. 11. Here is no liberty from Duty, to walk in God's wayes and in his truth, and yet a heart united by *God*, and that to fear His Name; and from this very act is *David* set at liberty to praise God's Name, *Psal.* 86. 12, 13.

I demand whether it be not a Saints Priviledge to have a heart enlarged by God, and yet it is then to *run the way of Gods Commandments*, Psal. 119.32. *viz.* enlarged and set at liberty from the pit of corruption, *Isa.* 38. from the horrible pit, *Psal.* 40. 1. to be bound to *Gods* love and wisdom, who hath provided Commandments that he knows serveth to unite thy heart to *God*; he hath commanded nothing but righteous things, which are according to the Divine Nature, that thou art (or art to be) partaker of, 2 *Pet* 1.4. and thou art (or art to be) joyned to *God* and one Spirit, that is to say, the breathings, love desire, delight of *God* is to be thine, and thy souls delight to breath in them, and thus thou art

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in union with *God*, in Christ Jesus; so that the same things are now commanded by the Law of the spirit of Life, *Rom.*8. 2. which was by the Law of Sin and Death, *viz.* it had been Sin and Death to thee, if thou hadst not done those Commandments which the Law of the Spirit of Life hath enabled thee to do; but they are a Law still, and now having a heart set at liberty, the Commandments which were before a burden, is now not made grievous by love: and if the love of God be a Saints Priviledge, it is nothing less then to bind us to our Duties; *for this is the love of God, that we keep his Commandments, and His Commandments are not grievous to us*, 1 Joh.5.3. Lo, here is no freedom from Duty. *Christ Jesus*, who said, *If the Son make you free, you are free indeed*, Joh. 8.36. said also, *If ye love me, keep my Commandments.* Here you see that love bindeth the freest people in the world to their Duty of obedience, *Joh* 14.15.

And when Christ proclaimed his yoke to be *easie*, and his burden *light*, He did not alter it from being a yoke and a burden, *Mat.* 11.30. but it is a sweet burthen, when there is nothing save a constraining love upon thy heart; it is a sweet yoke when thou art fastened to *Christ Jesus* and his *Saints*, to tread one trace by love in keeping such *Commandments*, as that the things commanded *Christ*, and his *Saints*, and thou in the unity of spirit loveth, upon account of the Commanders love and wisdom, how can such Commandments be grievous? 1 *Joh.*3.4. But if any should further still contend for liberty in this Case, let them know, that *sin is the transgression of the Law*, vers. 8. and *whosoever committeth sin is of the Devil*, 1 Joh.2.4. and let all who think they know God (whilst they despise that which He and His Disciples commanded and practised) let them remember this word written in 1 *Joh.*2.4. *He that saith he knoweth God, and keepeth not His Commandments, is a Lyar.*

As from this opinion that was sometimes in the Church, (I desire it lurk not secretly there yet) the *Ranters* and *Quakers* sprung, so also do now those who are zealous in decking their bed of Love, which they (poor deceived ones!) under pretence of peace-offerings and reconcilement to God, in-

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performing the very Vows of their ſouls, *Prov.*7.14. ſeek to draw Proſelites in a bed of ſolace with love, being ſo enabled (as they think) and covered ſufficiently, and beautified as with gifts and graces, verſ.16. that they can hide themſelves and others from the reproof of Truth, whilſt they are workers of iniquity; though they ſay they preach and caſt out devils in Chriſts Name, *&c.* He that knoweth their works will call them ſo, *Mat.*7.22,23.

And alſo they have perfumed their bed with divers ſpices, *Prov.*7.17. and it is too too true, they hold forth the likeneſs of ſome of thoſe ſpices, but not all; that Jeſus Chriſt in his Viſitation of His *Spouſe*, cometh perfumed unto His *Spouſe-Bed*, Cant.3.6,7. and theſe in the good Mans abſence will have other pleaſures and luſts then to obey their Lord; they have contracted a hatred in His abſence to his Rule and Government, and will not have it, *Luk.*19.14. and thus theſe poor deceived ones will be cut off, for making a perfume and ſmelling to it, in other places then where God and his People meet, *Exod.*30.35. to 38. which is in God's wayes, while they rejoyce in working Righteouſneſs, *Iſa.*64.5. *viz.* in ruleful obedience, where love to Chriſt is proved by keeping his Commandments; and the love of God and Chriſt, together with their manifeſtation, is promiſed.

Theſe Libertines, tell them of walking in the wayes that Chriſt and His Diſciples walked in, and they will reply, *If God let them ſee it, they will obey.* May not *Solomon's* harlots ſay as well (when the good Man of the houſe is come home) who will inſtruct her? for that is Chriſts practiſe with His *Spouſe*, *Pſal.*32.8. ſhe will forſake all her wooed Proſelites, and ceaſe to heal, defend and cover them, and will no more counterfeit a perfume to perſwade them that Chriſts favour of his oyntments is amongſt them, but but will come to the good man, and walk with Him in obedience to His *Commandments*, and abide in His love, as He hath kept His Fathers *Commandments*, and abides in His love, *Joh* 15.10. So that if it be truth (as ſurely it is) they refuſe to obey; when the good Man of the houſe is come home, they muſt then ſee it, though they ſhut their eyes, and blame his abſence for

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their disobedience, whose presence would let them see, and with this excuse fall fast asleep in the arms of him who rules in the children of disobedience; whilst he furnisheth them with all counterfeit evidences of good, as if God were in their hearts all this while, 2 *Thes.*2.4. the words are these: *So that he, AS GOD, sitteth in the temple of God, shewing himself that he is God.*

And the first evidence that he furnisheth them with may be this, *viz.* That Christ hath put His beauty upon them: for the beauty of Christ may be put on one, and that by Christ, and yet they play the harlot with it, *Ezek* 16.14. here is the work of the Prince of the air, in a disobedient heart, to find wayes for *Israel* to disobey God, and give up a soul to Lust, and so play the harlot, even as if she were opening her heart or her legs, for Christ to take His pleasure in her, and she in Him.

A second evidence of him who rules in the hearts of the children of disobedience, is, in the pleasure of the Plant which is but a strange slip; It must needs be a strange slip, if your wayes be not those wayes which Christ and His Disciples walked in, for three hundred years after Him: your wayes must then be your own, and of your own chusing, and strange from Christs, *Isa.*36.34. *viz.* The teacher with pleasure to thee and himself, may plant in thy heart with thy consent, or with thy soul, a disobedient slip, strange to Gods word, it being not there to be found; and for all thy delight, thy portion will be desperate sorrow in the end, *Isa.* 17.11,12. here is a deceitful work of the ruler in the heart of the children of disobedience.

3. He can make you lean upon the Lord, and say, *Is not the Lord amongst us? no evil can come to us*, Mic.3.11. he can make thee bless thy self in the name of God, with confidence of freedom from evil.

4. Whilst thou art asleep, he can furnish thee with a flattering spirit, that causeth thee to dream, and healeth thee in thy disobedience; and so in your preaching and hearing one another, you have nothing but healing and pleasure, and love to tell one to another in disobedience: whereas he who hath

Gods word, will preach it faithfully, *Jer.*23.28. and for his pains ſhall be caſt out of your Societies: ſo unwelcome is the thoughts of obedience (to Chriſts Commandment) to thoſe who dream they ſhall be ſaved without it: Although the true Saint be not only moved to obedience for ſalvation ſake, but for loves ſake; and thus by maintaining that which Chriſt neither taught nor practiſed in his worſhip, or at leaſt, by gathering of what Chriſt taught, by pieces and ſnatches, and leaving the reſt, *viz.* by taking that which will, and leaving that which will not ſerve the luſts of a proud Society, that thou mayeſt hold ſome union with them, thou fighteſt againſt the Lyon of God, and at the beſt (in this thy dream) doſt but think thou eateſt; when Truth it ſelf ſhall awake thee, and thou be convinced of thy diſobedience, thou wilt find thy ſelf hungry, *Iſa* 29.7,8.

And if any ſtrive to awake them out of this their dream, wherein they have neither Truth nor Reaſon for their practiſe, they will ſay, *Let me alone with my Religion, and I will let you alone with yours.* Whereas if they would not thus harden their hearts, but let Judgement come forth to Victory, what violent wreſtling would there be in them? what asking and enquiring would their hearts be filled with? what weeping with their faces towards God and his wayes would melt their ſouls? *Jer.*50.5. and not asking (as now they do) with their hearts ſet againſt Gods ways, to ſee if they can find any word (which if it do meet them) it muſt be by the ſpirit of deluſion, miſ-interpreted, to defend them from obedience to God and his ways. Is it not juſt, that theſe ſhould have ſtrong deluſions, that they may believe lies? 2 *Theſ* 2.11. Will not this properly one day be ſaid unto them, *Bring forth the blind people that have eyes?* Iſa.34.8.

Therefore I adviſe all men to diſclaim any thing in Religion, that judgement cannot give thee to underſtand and hold forth to others, (when thou ſhalt be asked a Reaſon of the hope that is in thee) to be truth, though a Spirit ſhould offer to teach it thee.

The tongue cannot move beyond the ear, being both natural, & theſe can both be but miniſters of the natural Underſtanding; pen and eye are ſervants to the ſame, and can ſhew but utterable things: take but away the uſe of theſe under a pretence of a Spirits teaching, and the natural underſtanding and his ſervants are uſeleſs, and cannot glorifie God, which was the end of their Creation. VVritten by *H. H.*

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THE DESCRIPTION OF THE BEAST.

IT is to be premiſed, That the VVhore and the Beaſt, and the falſe Prophet, being that they are all appertaining to one Babel, or Members one under or in another, all of one ſpirit, all of the refuge of lies, to which men flee from truth, and are to be ſwept away together, and all at agreement with Hell and Death, *Iſai.* 28. 15 to the 19. and all come to an end by one power, when the VVhore ſhall be judged, and the Beaſt and the falſe Prophet caſt alive into the lake that burneth with fire and Brimſtone, *Rev.* 19. 20.

That this Deſcription may the better appear, we are firſt to obſerve that this Beaſt is ſettled by the Dragon, who is the Devil and Satan, and that this ſettlement is his inviſibility: he hath the ſubtilty of the old Serpent imployed to hide him, that he might live. And

Firſt, Let us obſerve that he is like a Leopard, in which ſence he is beautiful; and his beauty appeareth moſt to the minde and intellect, becauſe the ſpirit of Satan, that is, his father, his Setler, yea, and his Life, is an applyer of himſelf to the ſoul, being an inward worker; for his deceiveableneſs of unrighteouſneſs, is in them that periſh, where he cauſeth delight and glory, and ſeeming happineſs, to fill the minde;

but conſulteth with Truth and Righteouſneſs.

Secondly, His likeneſs is never ſeen nor underſtood in his tearing actions, but as if ſomething elſe had done them, for then he uſeth a Bears foot, and a Lyons mouth, *Rev.*13. *verſ.*3.

Thirdly, Conſider that when the Scripture ſpeaketh of his mouth being like a Lyon, it doth not ſpeak of the Members thereof, as tongue and teeth, (for his teeth hath another likeneſs where they are deſcribed, as in *Daniel*, they are called *Iron teeth*) but mouth, which includeth all the acting powers therein, whoſe inviſibleneſs is ſet forth by the ſupremeneſs in dominion & ſtrength that the Lyon hath over all Beaſts; and that this beſt reſembleth the Lyon moſt in his mouth, where his lordlyneſs, ſtrength and victorioufneſs lyeth in the mouth: in the mouth is firſt a preparing of food for the ſtomach, and the ſecond, utterance of the voyce: by the ſtomach, the minds ſatisfaction may be meant; and in this, his proſperity is great; for *their eyes ſtand forth with fatneſs, they have more then their heart can wiſh*, Pſal.73. 7 to 11. Being that this Beaſt is the imbodyed power of Satan, whoſe name is *Abaddon*, we cannot think that his ſtomach can digeſt any thing but deſtruction and cruelty, and all helliſh food; and, Satan-like, deſiring the deſtruction of all men: and to this purpoſe this ſtrong mouth worketh. Note that his ſtrength in voyce cannot be any thing elſe but Eloquence (which is the enticing words of mans wiſdom, 2 *Cor.*1.17.19. 2 *Pet.*1.26.) and Lies, which is the very ſtrong way they prevail in, to the deſtruction of the people, *Jer.*17.10. *Zach.*10.2. (take heed Clergie that this word be not a witneſs againſt you) in this lyeth great ſtrength to keep his dark hidden ſettlement, *viz.* in Eloquence and Lyes, of which he wants neither.

Look about you, to ſee if you can ſee him when he is a working and preſent, but with Eloquence and Lyes he will be hidden from you, for he is always hid in the preſent tenſe, that is to ſay, though he yet is, he is not, (which muſt needs be underſtood whilſt he cannot be ſeen) but it is apparent enough he was, then men may ſee plainly what he hath done

done in the Preterperfect tense, for he brings all his blind ones to had-I-wist. The words that are written in *Rev.* *was* and *yet is*, being there is no Scripture that can shew when this Beasts Creation was, or when he was not, can admit of no other sence, but the very plain words as it is written: the words *is not*, being a plain contradiction to the words *yet is*, for one of the twain must needs be a contradiction to the other, except expounded. Then [*is not*] is well understood to mean [*is not visible*,] being that he is alwayes hid from seeming what he is, when he teareth, and destroyeth, and deceiveth, with his Beares foot, and his Lyons mouth: for if he were known to be what he is, the very knowledge of him would take away his strength, for then neither Magistrates nor People would do his works: his appearings are several; one when the confession of Christs Name caused him to rage to the destruction of the Confessors, when there was no division of Papists and Protestants, being hunted out there, the very oppesing of the Papists Transubstantiation and other innovations, caused him to rage to the destruction of them that engaged against them, though both of them confessed the name of Christ; and then the Papist might have said unto the Protestant, Yea, if your sufferings had been for confessing *Christs* Name, as the Primitive Martyrs were, then your sufferings had been right; and now here in *England*, being hunted thence by day-spring valiant Truth, he rageth against those that would have *Christs* Baptism, and all His Gospel-Order, so that as Light breaketh forth, he followeth that, roaring with Lyons mouth, and tearing with Bears foot all the children thereof, as Truth begetteth them, he being spirited by the same Satan or Adversary to Truth that was under the Law. So that a man may best know him by the bloody sides he hath torn the ribs out of, *Dan.* 7. and by his past acts of cruelty. When Mr. *Love* was present with his fellow Traitors, in the glory of a godly Clergy-man, who would have thought that they had a heart, to the overthrow of many thousands, to raise VVar and Blood-shed, onely to advance a Scotish Presbytery, which Beast had then a bloody face, but now it is hid again

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under a ſuppoſed learned Godlineſs? and how blind was poor *England*, that could not ſee it to be the cruelty of this Beaſt, when Pulpits provoked their Natives in her own Bowels, for Religion to murther one another? in which horrid drunkenneſs, *Jer.* 13. 13. *Iſa.* 23. 33, 34. the (eſteemed) godlyeſt men (becauſe they were moſt believed) ſent forth moſt men to this ſlaughter.

Let us again look upon this Lyon-like mouth, that can be ſtopped with nothing but the blood and fleſh of the flock of the ſlaughter, *Zach.* 11. 3, 4. where the howling of the ſhepherds, and the roaring of Lyons are mentioned both together; where *Iſraels* Clergy are reputed pitileſs, ſlayers and ſellers of the flock, and hold themſelves not guilty, ſaying, *Bleſſed be the Lord, for I am rich*; (ah poor *England*! how dangerous are acts of cruelty amongſt thy ſhepherds, when they are labourers for licenſe to deſtroy for Religions ſake?) this was the condition of poor *Iſrael*, who was ſometimes as dear in Gods ſight as *England*, when it was at the beſt, *Iſa.* 22. 25. *There is a conſpiracy amongſt her prophets, in the midſt thereof, like a roaring Lyon; they have devoured ſouls, they have taken the treaſures of their pretious things, they have made many widdows in the midſt thereof.* VVe may alſo look upon our Clergy, how they band together, to get, if it were poſſible, ſuch Parliament-men as might be as teeth in their heads, (Chriſt takes no ſuch care to exalt His Goſpel by worldly Magiſtrates) it is apparent that theſe Prieſts took no care how many widdows they made, or of devouring ſouls; witneſs our Pulpit-VVar to maintain liberty for themſelves to lead ſoules blindly, that were blind to deſtruction: but the pretious things they will have, or elſe they will ſue and diſtreſs him that dare not for conſcience ſake pay them for devouring ſouls, and many poor labouring men, and widdows, and children, that are conſtrained to ſit with bread and water pottage, whilſt their labours and profits are required to feed them, and cloath them with the pretious things of our Nation: Is this love and pity, the Law of Heaven, where the ſervants in the Goſpel ſhould live upon giving and receiving? no, no, it is the contending and diſtreſſing Law of hell rather:

rather: take heed (good People) of ſuch ſhepherds, if you once come to have a glimpſe of them, ſearch and look farther, for if you delight in ſuch, hear and obſerve, that *he that loveth* as well as he that *maketh* a lie, is without the City of Salvation. *Rev.* 22.15. Of the enmity of a Spirit ſomething like this Beaſt, I found in the mouthes of ſome of our *Lincolnſhire* Clergy, who (though they had not forty ſhillings a yeer, according to the Statute of Free-hold) were ſwarming to chuſe the Knights of the Shire; I deſire that any of the reſt when Truth provoketh them, and will not be found to ſerve their turns, be of a better ſpirit; for theſe could better digeſt lying, then to be reproved for lying.

About thirty years agon, when I was perſecuted by the Biſhops, wandring from my dwelling place, I came to *Spalding*, where I did remain a little time; where (being in the company of two or three Chriſtians) I had occaſion to look upon the 139 *Pſal.* we being only talking together, I did read, *I am wonderfully and fearfully mad*, inſtead of *I am wonderfully made*, I not at all being preaching then, as the Lyar did report: ſome that failed in their Duty of taking things in the beſt part, reported it; notwithſtanding, at the ſame time I did correct my ſelf, and own the true reading: and this report being gotten into the neſt of the Clergy, and there hatched by hatred & ſcorn, brought forth this enlargement, that I ſhould preach it as a Doctrine: But I know not what. It came to paſs, at the chuſing the Knights of the Shire, upon *Jan* 10. a great company of Prieſts being got together in *Lincoln* Caſtle, I coming neer where they were, one of them comes by me with a boy-like behavior, and cryeth, *I am wonderfully and fearfully mad:* to which I ſaid nothing, and he paſt into the crowd of them; and another, either a Prieſt or one of their dear Berns, ſeeing the firſt did not provoke me to ſpeak, accuſed me (by the name of *this fellow*) for preaching of that Doctrine; but what, I could not gather, his words were ſo confuſedly uttered, onely *wonderfully and fearfully mad*; for there is none of them agreeth in words what the Doctrine was; and ſo turned his back, to whom *I* anſwered, Art thou not aſhamed to maintain the Prieſts lies,

and

and then turn thy back, when thou haſt ſpoken the words? but he turning his face and averring the ſame, the Synod of them turned to me with out-facing countenance, to whom I ſaid, *I ſtand here to maintain the Truth, againſt the whole Synod of you:* And whereas I might expect ſomething to be ſaid that might make that which they ſaid probably appear, firſt one of them, and then another of them cryed, *Hout him, Boyes, hout him*, all the reſt ſtanding ſilent, approving (for they did not reprove) what the two ſpake. Alſo Mr. *Wood* Merchant of *Boſton* told me, That one that he looked at to be a godly Miniſter, told him, That when ſome cryed, a *Hall*, a *Hall*, I cryed, a *Halter*, a *Halter*; which here by my pen and heart, in the preſence of God, I deny, for I did not ſpeak thoſe words, nor any words to the contempt of Mr. *Hall*, nor had ever in my Life an offended thought at the man. Obſerve, if the ſuppoſed godly of them bend their tongue like a Bow for lies, *Jer.* 9. 3. and the active men among them be ſo inclined to mutiny, as the Reader may judge how dangerous ſuch words were, at ſuch a time and place: Are they not like to be Members of the aforeſaid Beaſt, and like that company of Prieſts aforeſaid, that murther in the way by conſent, (for theſe ſought my undoing, either by Mr. *Hall*'s hands, or the multitudes, and to ſtain my repute) according to the interpretation of Chriſt, *Mat.* 5. 21. and alſo guilty of ſlander, *Pſal.* 50. 20. and making a man an offender for a word, *Iſa.* 29. 20, 21. and ſhall according to that word, be brought to nought, conſumed and cut off, if they repent not.

H. H.

THE

The coming forth, and Progreſs of the Beaſt hitherto.

THe holy Scriptures foreſeeing,
Devourers for to grow.
Amongſt & out of church of Chriſt, a
Doth truly ſtile ſuch ſo. a Eph. 2.2
As Lyon, Bore and Wolfe, 1 2
And dumb and greedy dogs, Acts 20.30
That ſelfneſs, honors, beaſt-like wealth,
Doth wallow in like hogs
In mire, yet ſtill fild with fears,
Their only loved prey,
By ſtrength of day-ſpring valiant truth
Should taken be away.
Their Lepord-like, with Lyons mouth do grin, b b Rev. 13.2
And paw of Bear, with Dragons ſtrength ſtretcht out,
A child of truth, in the act of covering
Their worrying paw, leaſt men ſhould ſpie,
Their naked, ſhameleſs, beaſtial cruelty. c Mat. 7:
With Chriſt ſheeps cloathing whil'ſt they can deceive c 15.
With that, when not, they Magiſtrate ask leave,
That they may uſe his ſword, and then they'r bold,
Though inſide wolviſh nature men behold,
To tel truth's children that they muſt not prate,
But put into their mouths, elſe they will make d d Mica 3.5
War againſt them: whom God doth love, they hate.
From ſometimes Church of Chriſt
Did Pope and Prelate ſpring,
From Pope and Prelate, did

This Presbyter begin,
From Presbyter did Independant fly,
Yet members still of one body
Made, ere they knew in infancie,
Heb. 7. 16. But Scripture Baptist doth them all deny.
f Acts 2. For the good old way that Jesus walked in e,
38. And the Apostles taught repenters to begin f,

Hereupon the spirit of the beast rouzeth up himself again.

g 2 Thes. 2. Yea thinks the Quakers spitit, then will I
All that is called God or worshiped deny g.
*by making false order. For where by order * I can have no place,
I must exalt my self to the disgrace *
*viz. in his deceived ones, who exalt the sound of name, but base (being ignorant of) the nature of the law of God and Christ. Of God, opposing order of his face;
Though God be the God of order.

Plainness of truth opposite to the beasts mysticall pretences.

GOD sent his son in flesh to come,
True naturall blood to shed,
And did ordain his death to be
In simple man, bake't bread.
And Vine fruit wine that men do drink,
Which God and man doth chear,
When in his ord'nance spirit joynd
The price of Christs blood dear,
Shown to hold forth his death for sin,
Until he come again,
That is gone up true advocate,
Our cause for to maintain.
Where holy God and sinful man,
By Christ a treaty hold,

Who

Who takes our prayers, and there to God
Our miſeries doth unfold.
And doth return into our hearts,
The fruits of his blood ſhed,
True pordon, ſtrength, comfort and joy,
By ſpirit witneſsed.
Who doth with blood and water joyn
One witneſs manifeſted *a*,
In Gods one way whil'ſt men obey,
Repent and be baptiſed;
And then expect pardon of ſin,
And holy ſpirit Gods gift *b*,
Whil'ſt that our loves is prov'd to Chriſt,
In making it our ſtrife.
For to keep all Gods commandments,
Where Scripture comfort dwells *c*,
With Son and Father manifeſt,
Where men are not Rebels *a*.

a 1 John 1. 5 8.

b 2. Acts 38

c Rom. 15. 4

a 1 John 14 21.

Hereupon the ſpirit of the beaſt proceedeth.

Thinks diſobedient ſpirit, I have
No ſhare in this ſtrong Saviour,
Il'e cry down Lawes and holier be
Then all that formes do favour,
In the eyes of thoſe that have the love
Of ſimple truth denyde.
Il'e ſerve their luſts and them perſwade
They need not to be ti'd.
I ſtrong deluſion can command
Affections into tears *b*,
And cauſe men for to lean on God,
And ſo free them from fears. *c*
And cauſe men to proteſt to God,
That they'l obedient be *d*,
Yet his commandments to deny,

b Ezek. 8 14

c Mica 3. 11

d Jer. 42. 6

e Ier.43.i,2 And ſay it is not he *e*.
f Pſ.37:11 For in right ſteps of humbleneſs *f*,
They ſhall ſeem after God to preſs.
And though by Chriſts knowledge they ſcape,
g 2 Pet 2:20 Through luſts the worlds pollution *g*,
Yet Gods commandments turning from,
They're faſt in my poſſeſſion,
Although that they his way forſake,
They holineſs may hold *,
* The ſtrength of deluſion lieth in their ſeeming to themſelves & others to hold forth their formal holineſs:
For I will ſpirit them my ſelf,
Whil'ſt they 're fearleſs and bold,
I can my ſelf transforme
Into an Angels light;
And there maintain the light within
The diſobedient wight *a*.

Truth ſpeaketh.

a 2 Cor. 11:14 2 Theſ. 2. As righteous they muſt ſure appear,
Whilſt they can have the Skill
To ſeem as Chriſts Apoſtles right,
b 2 Cor. 11 13. 15 And preachers of his Will *b*:
Theſe were ſo far convinc't,
As to diſclaim prophaneneſs;
But love of truth did not receive,
c 2 Theſ. 2 To bring them to obed'ence *c*;
Self-love did them provoke,
Leſt they ſhould damned be,
Or of ſalvation be deny'd,
Prophaneneſs for to flee;
Doth it avail (ſaith they)
To ſave us? let us ſee:
All other Scriptures they throw by
As uſeleſs for to bee.

Deluſion ſpeaks.

d 2 Theſ. 2 11. compared with 10 Verſe: Therefore to them Ime ſent *d*,

Such

Such lies they ſhall believe,
As me their inward Teacher to
Prefer, though God they grieve e;
Before that ſimple Chriſt,
That Scripture-writing gave,
That men might read & know his law,
And ſure inſtructions have f.

e Gen. 6. 6.

f 2 Pet. 1 19, 20 2 Tim 3. 15.

Truth ſpeaks.

The Man of God to make perfect,
And furniſh him throughout,
There is a rule to know Gods will,
None need of it to doubt.

Deluſion ſpeaketh.

In mans imagination
Ile frame a lawleſs Chriſt,
And ſet my ſelfe up there as God,
And in his name be hi'ſt;
Ile cauſe theſe to aſcribe to me
What ere to God is due,
And to my inward motions,
To flye from Scripture-view.

[*Remember Ahabs caſe*, 1 King. 21. 23.]

Truth doth, and will conclude.

When beauteous holineſs appears,
In ſweetned-ſoul the dew of youth to bring, Pſalm. 110
In morning womb, it never fears
To own its Jeſus Lord and King;
That God-begotten, Virgin-born,
That crosſide fleſh was crown'd with thorn,
Hath ſaving power, and law-giving,
In perſon, place and time,

No

No true man can deny this thing,
And say he 's without crime.
That doth salvation to himself apply,
Whilst that obedience he doth clean deny,
Though faith and bapti'm in one book be writ,
Yea in one Chapter, and in one Verse too,
Delusion saith he can the faith out pick,
And leave the bapti'm for some else to do.
Thus self-love his salvation minds
Whil'st love of righteousnesse thinks fit,
a Psal 45.7 To hate iniquity betimes,
The Oyle of gladness with his Christ to get *a*,
And thinks nothing for himself to imbrace,
To be too low, carnal or base.
That his Jesus to his Apostles gave
For Church direction; but will tread the trace,
With Christ and his Disciples to his grave.
And knowes when's left his body, then that he
From 's bodyes worship, not before is free.
If our great God by such a lowly thing,
As blew in fringe would *Israel* mind
b Num. 15 38 Of their obedience to their Lord and King *b*,
That they might not to their own heart,
Nor to their eyes be seeking,
With spirit of disobedience dark,
(Though light calld) go a-whoring,
Then think not baptism & breaking bread,
Mean Lawes, by Christ b'ing uttered;
Flying to holier spirit they think, then Christ,
That doth and will exalt himself the high'st,
Within the disobedient child,
That is by spirit, but not by God beguil'd.

TO

To all Law-givers and Magistrates.

WIth the submission of a poor worm that is under your feet, (that you may behold what God hath given to my heart to write a warning to men, and that you may avoid all provocations to that horrid sin of building up *Sion* with blood, *Micah* 3.10.) I tender this treatise to your view, hoping that you will not despise the words of him that is as much your underling, as any maid-servant to her Master, (though they may *Contend* with some of you, *Iob* 11.13.) Being I am heartily engaged by Christ Jesus my master, to dissuade all men from adhering to mans inventions, or devices, in and about the worship of God, because they are so dangerous to prince and people in the land of my nativity, as is proved in the 106. *Psalme*, & the 29. Vers. and *Psalm* 99.8. *Isa*: 66.5. and many other Scriptures.

And from declining the exact rule of Christ and his *Apostles* laid down in the bookes of the New Testament only; under which grace we are, and not under the Law of terror, *Heb*:12:21.

This poor Supplyant of yours, to whom God hath given grace to be faithful, is willing (I hope) amongst many others, *to stand in the Gap*, by shewing to you and all *England*, and praying to God for you and it, *Ezek*. 22. 30. compared with the 28. Verse, the very way, by which an end must be put to the proceedings of the *resisters of the truth*, 2.*Tim*:3:9: Viz. by the discovering their folly to all men; to which purpose, this poor servant of Christ Jesus hath written this treatise against this first Beast that ariseth out of the Sea, *viz.* the Church that hath his power maintained, and his worship exercised by the second Lamb-like horned beast, that is more like a Lamb then the first

firſt, and ariſeth out of the eatrh, *viz*: the world, and yet he holdeth up the firſt beaſts power and worſhip by Magiſtrate ſword, the place that the firſt aroſe out of yeeldeth no ſuch power, his Lamb-like horns being the ſtrength that prevaileth with the Magiſtrate to uphold him, *viz*: a repute of holyneſs and innocency, in which he exceedeth, therefore as a Lamb, or as one in ſheeps cloathing, and in the pretended name of the Lamb Chriſt, he taketh power by the Magiſtrate to conſtrain rich and poor, ſmall and great, bound and free, to worſhip &c. *Revelations* 15. therefore where there is a conſtraint upon all into one worſhip, we may well ſuſpect that it is the power of that beaſt, who is the very powerful life-giver to the bare Image of the firſt beaſt which Image, if it had not the Magiſtrates power to conſtrain it, it were life-leſs, and therefore called the Image, becauſe it hath neither Scriptures authority to provoke, nor power to conſtrain, ſo that this beaſt is but a *Dagon* at the beſt, that cannot ſtand without mans art or power to uphold it, and ſhall certainly fall when Gods arke of teſtimony is brought to it, and this is the laſt beaſt that ſhal be at enmity with my Maſter Chriſt Jeſus, and this is the ſame ſpirit with the firſt, who is the old Serpent, and Satan, whoſe whole body conſiſting of beaſt, whore, and falſe Prophet, as head, body and taile, ſhal in the end periſh together, *Revelations* 19. 20.

The beaſt was once wounded by my Maſters providence and power, when he died upon the Croſs, where he *ſpoiled principalities and powers, and made ſhow of it openly*, Col. 2. 15. the vertue whereof is his deadly wound to this day, and no Salve that the beaſts healing flatterers hath (though for a time it giveth eaſe to the blind ſleepy conſcience) can make this deadly wound unmortal, *viz*. thoſe Prophets ſpoken of in *Ezek* 13. 9.

But when triumphant truth, the beaſts mortal foe, ſhal appear, to make manifeſt what this wounded beaſt is, that can never look upon Gods word to examine his own ſtanding, but he ſo much feeleth there the ſoarneſs of his mind, as that he dare not in it proſecute his examination, he ſhall be

be dead by that act, and taken out of the way, 2. *Thes.* 2. 7. and by how much truth looketh forth, by so much this beast is sick of his wound; ask your selves when truth appears; where is lyes? are they not all dead and gone; then impudencie and out-faceing of lyes must needs cease, when God shall *destroy the face of the covering of all people, and the vail that is spread over all nations*, *Ezek.* 25. 7. the very discovery of him is his wounding; therefore let those of the Clergie that loves to be Masters of all people, upon the account of godliness, contrary to Christs counsel, *Matth.* 23.10. look about them, for Christ Jesus *woundeth the head out of the house of the wicked, by discovering the foundation to the neck*, *Selah. Hab.* 3.13. for then their standing will appear whether it be of God or no; then their begging for liberty to persecute those that dare not feed them, and honour them, will be at an end, when Gods out-casts are visibly provided for, and the *oppressor ceaseth*, *Esa.* 16.4. then those that made lyes their refuge, when they fled from the written word to mens invented *may bees* will be utterly undone, when the patient, *Heb.* 10. 36. not hast-making beleivers, *Esa.* 28.16. is upon their sure foundation, *then the Hail shall sweep away all the refuge of lyes, and the water shall overflow the hiding places*, *Esa.* 28.17. So that it must needs follow, that the weapons of our war-fare are not carnal, 2 *Cor.* 10.4,5. but mighty through God, so that the sword of the Magistrate hath no such strength against this beast, as mighty truth hath; therefore be wise O ye Kings and Rulers of the earth, as it followes in the second *Psalme* 10. 11.12. *Verses*, take heed of persecuting any for Gods sake, although they be presented to you as deceivers, *Mat.* 27. 36. and seditious, *Acts* 24.5. For was not Christ and his Apostles so presented to their persecutors, it is better to take Christs counsel, *viz.* let both grow together till Harvest, then that the blood or distress of any one persecuted Saint should lie at your door; Christ disclaimed any interest in your kingdom in the dayes of his flesh, and set an example of obedience to God, in being under your authority: and his Apostles commanded submission to you,

and to pray for you, and we are yours, subjected to you in all civil obedience; so do you refuse to have authority in Christs Kingdom, and be you there subjected to him; and as he saith, *My Kingdome is not of this world*, so say you, that your Kingdome is not over his Church, and let his Laws be in your eys as they are in truth, so wholly, by which he governeth his Church, that man cannot add to them, or amend them; it is possible to help forward a delusion by persecution, making the erronious presume that they are martyrs for Christ when they perish in prison upon religious accounts, (and then if you do that to them for Christs sake, or for Religions sake, for which you have no rule in Gods Word, it will be then (if God give you not repentance till the day of Judgement) that hee will come to say to you, Who hath required this at your hands?) but never to provoke them to love the truth, or make them willing by mans, but by Gods power, *Psal.* 110. Yet if you go about to drive them that Christ is a wooing and beseeching them by the mouth of his Apostles, 2 *Cor.* 5.20. you may come at the trouble of your conscience in the hour of death too too late to repent; but we as our duty is, do pray & indeavor that no such thing may fal upon you

And in the words of the Apostle, We beseech you to be reconciled to God, and not opposite to his gracious pardoning mercy, in going about to take from man, or to make useless the forgivenes of that blasphemy against the Father and the Son, by the lips of Christ, now in the dispensation of his Gospel granted and proclaimed, Mat. 12. 31. for without repentance there is no forgivenes; and how can any repent when the sword of the Magistrate hath cut him off? [Concerning this there hath been something in a former Parliament] *Paul* took not that course, he did not flie to the Magistrate to have *Hymenus* and *Alexander* cut off, but he took a course that made them capable of learning to amend, 1 *Tim.* 1. 10. which had not been lawful for *Paul* to have done, had not Christ in his Gospel taken away the rigor of that Law which is written in the 24 of *Leviticus*, and the 16. And upon this Gospel account

count Christ told *James* and *John* they knew not of what manner of spirit they were of; For the Son of man is not come to destroy mens lives, but to save them, *Luke* 9.55, 56. when they of Samaria would not receive Christ; therefore if any sort of men like these companie of Priests, that *murder in the way by consent*, that are spoken of in *Hos.* 6.9. (for it cannot be thought these Priests took away temporal lives, by temporal weapons) should tempt you to mend those Lawes that Christ and his Apostles left for Church-government, and give punishment for breaking them (exceeding the severitie of the merciful Law-givers Edicts) which tend to the peoples destruction; when Christ the *wiser then Solomon* (and therefore wiser then any prince or Synod that ever was, or will be in this world) gave only such punishment for breaking his Lawes, as tended only to mans salvation, neither hurting their persons, estates, nor liberties; The Lord strengthen your hearts, and give you courage to resist them who care not that much people perish by your hands, yea and by war and bloodshed, rather then their Honor and easie fatt-conditions should go down, and they should miss to be Lords over mens consciences, and Gods inheritance, Witness *Love*'s treason.

There is no fore-sight like Christs, nor nothing shall come to pass even to the end of the World which he foreknew not; and upon this account he left sufficient provision for the being and wel-being of his Church: The very seed of the Devil when it sprang up, Christ would not have his Disciples pull it up, lest they should pull up the Wheat also, thinking it safer to let manie wicked Imps grow, then to venture the destruction of anie poor childe of God; Then be not overcome to let anie be destroyed for Christs sake by the petitioners for destruction, though those they would have destroyed are preseneed unto you for the Devils Ims, being you have Christs directions in the case, *Matt.* 13.28,29. I do hereby earnestly supplicate you to consider, that England is not more dear in Gods eyes then sometime Israel was, and may come to be (if it bee

not alreadie) as far faine from grace as Iſrael vvas, vvhen there was four hundred prophets for one *Micah*, 1 King. 22.6. When the zeal of *Jezabel* was ſuch, that ſhe maintained four hundred and fifty prophets, and four hundred prophets at her table all at once, 1 *Kings* 18, 19. and theſe falſe prophets that would flatter, face-painting *Jezabels* and wicked *Ahabs*, bare all the ſway in Iſrael at that time, whenas priſons and threatnings of death for the truths ſake, was the portion of all the *Micah's and Eliah's*, and to be hid in a Caves, and fed with bread and water; it is good to have ſuch a holy jealouſie, as may provoke all that fear God, to pray for the Land and the Rulers thereof, and to warn our great ones that are Preiſt-feeders, to look to it, leaſt their zeal deceive them not, and that they be not found of that number, *that prepare a table for that troope, and furniſh a drink-offering for that number*, that are ſpoken of in *Eſa.* 65. 11. to 16. and when Chriſt makes this great diſcovery, their zeal be found no better then *Jezabels* was, it muſt needs be thought that her Preiſts were confident, elſe they durſt never have joyned iſſue with *Eliah* about the tryal of their God, and his God; therefore let the truth adviſe you not to truſt, for there is both learned Papiſts and learned Proteſtants, and one or both of them muſt needs be in an error, but bring all to the law and to the teſtimonies, *Eſa.*8. 20. and if they deviate one jot from Scripture, and give an invented *may be* in the room of it, beleive them not, but take notice that the Scripture is able to furniſh a man of God throughly, 2. *Tim.*3. 16. and there is no need of mans invented (*may be*) to be joyned with it; and leaſt our great ones way, and their Preiſts way, or peoples way, ſhould be a way of wickedneſs, they are intreated to follow *Davids* example, who was as right as any King or great man can come to be now-adayes, yet he was earneſt with God to try him, leaſt his way was a way of wickedneſs, *Pſalm* 139.23.

It is undoubtedly true, that when the Prophets cry out to the Magiſtrates for harms to their neighbours, for religion ſake, they are not of that ſpirit of Chriſt Jeſus that came not to deſtroy, but to ſave mens lives, and if poor

England

England or the rulers thereof be willing to hear this complaint, then those sad words may be spoken of it, as was spoken of Israel, *Ier.* 5. 31. *viz.* The Prophets prophesy falsly, and the Priests bear rule by their means, and my people love to have it so, but what will you do in the end thereof?

And so it is, that we being under another spirit then *Elias* was, desire no harm to those destroyers from the Magistrate; No no, he might be quiet in his civil imployment, if our enemies would trouble him about matters of religion no more then we do, but we desire that none may be welcome to you, that tempt you to keep us from the free & plain use of the Scriptures of Christ, in the simplicity thereof, without spoyling us by Phylosophy or learned troops of figures, which are vain deceit when they are used against the truth, *Iob* 2.8. to which Scriptures we appeal utterly, and that by the help of the same spirit that wrote them from all inventions of men, whether brought forth by Synods or Assemblies of Divines, or any others, and according to my duty in the name of Christ my Master, I warn you in the love of God (who is love) that you suffer the word of God to run and be glorified in the same uncompoundedness, that Christ and his Apostles left it, without changing the Laws thereof, or giving any other punishment for breaking the Laws thereof, then Christ and his Apostles left order for in the Scriptures; man can as harmlesly endeavour to change the Orgins and light by which the natural eye seeth, as to amend what Christ and his Apostles left for his church government throughout all ages to the end of the world.

O ye Law-Givers and Magistrates, as my soul is a pitying your inevitable and dolorous danger, whileſt you or any of you are meddling with the apples of Gods eyes, or whileſt you are tempted to endeavour to mend the perfect Law of God *Psalm.* 19 knowing the tempter is so hidden under Christs name, & hath so prevailed with former Magistrates, as that they by the then Clergies present perswasions, have been as it were the slaughter men of Christ & his

Apostles

Apoſtles, and all his ſuffering Saints to this day, it being the word of Chriſt to take away trouble from the ſufferers hearts; when they know whileſt they are under your hands, they are under the alſupporting and comforting power of God alſo, who leaſt that theſe things ſhould come upon them at unawares, foretold them that they ſhould be had before Kings for his names ſake, and whoſoever killeth them ſhall think he doth God ſervice, *Iohn* 16.4. Loe here, is not here a propheſy ſutable to a ſeeming godly Clergie for Gods ſervice ſake, to bring to paſs by temptations? take heed Magiſtrate, and know that it is a fearful thing to fall into the hands of the living God, and for your help in this caſe, conſider that there are many and ſweet directions in that new Teſtament, that is ſealed with Chriſts Blood, how ſufferers ſhould behave themſelves, but not one how perſecutors of Chriſt Laws ſhould behave themſelves, in bringing either the body or eſtate of any Heretick to diſtreſs for Chriſts ſake, which proves that there is no Plaintiffes but all Defendants, or rather Paſſives for Chriſts ſake, in Chriſts flock, the ſheep have no means nor ſtrength to commence one action againſt the Wolfe.

Alſo conſider how it would pleaſe you, if your ſervants ſhould for their honour, riches and wealths ſake, by their inventions only, bring forth as your mind, another rule to govern your houſe by (and that ſtated only upon arguments) then you had left by plain expreſs commands in writing, without any difficulty; and the Lord make the dutiful and loving endeavors of this poor ſervant, to be one means amongſt many others, to hold you in a ſweet apprehenſion of Chriſt and his Laws, that you may receive the bleſſing that is pronounced out of Chriſts mouth, *viz*: *Bleſſed are they that are not offended in me.*

To the Christian Reader.

CHristian Reader, thy relation to our Lord and Master Jesus Christ, rendereth thee chosen, and called, and faithful;* so that whersoever thou behold this subtil beast that creepeth under the pretence of God and Christ, and so hide himself, it is thy duty to hunt him; for it is possible thou may hunt out some members of Christ out of him, *Jer.*16.16.that are set down in his riches and pleasures, and there hidden from the feeling of Christs life in his commands, and bring them forth to be wayfaring men, that they may travel in the high way, and the way that is called holy, where the blesing is not more entailed, or not so much upon the man learned, as upon simple ones, children and fooles; (*viz.* in the worlds account) *Mat.* 11. 25. *Esa.*35:8. *Prov.*1.4. being that discovering is death to him; so thou hast nothing to fight with, but the lip of truth, which shining upon him, will melt him as the Sun melteth Ice, and is a Cordiall heart, rejoycing life, and creating presence of Christ in thee, whileſt thou beleiveſt in God, and uttereth his praises to his and thy enemies confusion, who is made up of a lump of lies, frozen as it were together by Satans cruelty, *Psal.*35:25: when he is made manifeſt, he must needs be slain, for then no man will as God or godly, believe or receive a known enemy of God and godliness: *Rev.*17.4

Thou must not follow him with carnal weapons, as clubs, provoking mutenies against him, and whips, and prisons, and spoiling of goods, those are his weapons; but thou must be so far from rendering evil for evil, that when any member of this beast striketh thee on the one cheek, thou must turn to him the other also, 2 *Cor*:10:3.4: yet the weapons of thy warfare are mighty through God, as prayer, tears, sword of the spirit, blood of the covenant, the whole armour of God spoken on in the6:*Eph:* 11: and in as much as he calls it the whole armour of God, it

prov

proves that God hath never a peice of armour but that for thee to ute, in whole name then can prisons,&c, be used by thee, I know thy heart and thy labour goeth both together, thou hast a tender regard to thy Christs honour, therefore if thou discover anycountertfeit coming forth in his name, thou with heart, and pen, and tongue, wilt cry out of him, according to the measure of the Talent thou hast received; and because the love of God is shed abroad in thy heart, thou wilt be an eye of discovery to, and a hand pointing at this beast, for thy weak brethren, that they fall not into his pits and snares, and as God loved the world, so thou being God-like, wil use the love of God shed in thy heart to love it also, yea thy very enemies in it, that thou knowing the terror of the Lord, *viz.* against this beast, wilt perswade men to look to their doings, and standing, (for we must all appear before God) least they perish with this beast and false Prophet, which false Prophet must needs be a supposed (but not) godly Clergy, which defendeth them that receive the mark of the beast.

The perfect love that *Moses* had, was to work all the means of salvation by prayer to God, and instructing the people, yea when they were in acts of rebellion against God, reviling himself and *Aaron*; who was but a figure of our Lord Jesus, who was upon the act of the Jews eternal salvation, and Gentiles, when they were in the act of crucifying him; they scoffed and peirced him, he prayed for them; and of the like mind must thou be Christan Reader, to those that are taken Captive of the Devil to do his will, thou art to recover out of his snares, 2 *Tim.* 2. 26. though their hearts be enraged against thee, they make ready their hearts as an oven, *Hosea* 7. 6. when the darts that comes out of their souls, (*viz.* terrible words and devouring actions) though poysoned with Asps envy and rage, and self-tormenting agonies, they being shot at thee, fall into thy soul (thou receiving them by faith) all quench *Eph.* 6. 16. by the love that faith worketh by, thy quieted mind, returns prayer for them and glory to God, rejoyceing that thou art counted worthy to receive the rage of men,

men, which in thy ſoul turneth to Gods praiſe, but can do thee no further harm, *Pſal.* 76. 10: be encouraged for thou muſt overcome, thy heart muſt not be inſlaved, thou muſt bear thy teſtimony for thy Lord and ſaviour, *Rev:* 15: 3: if thou mean to ſing his praiſes in heaven; and thou haſt no other weapons but the word of thy teſtimony, and the blood of the Lamb, (and wo wil be to them that fight in Chriſts quarrel with any other weapons) the one is to keep out ſubjects and ſpirit of *Abaddon*; who fight with carnal weapons, and provoking temptations to deſtroy one-another, (which you wil eaſily ſee if you compare the 38: of *Ezek:* 10: with *Rev:* 20:8:) thy heart being ſprinkled with the blood of the Lamb, they would deſtroy thee too if this blood did not ke p them out, but no child of God can be deſtroyed, though his body periſh, when his heart is held up in its rejoycing delight in God; priſons, and enemies, and all perſecution, being but keyes to open the hear to God more abundantly, and meſſengers to bring Gods preſence into it, to keep his heavenly court there; then thou wilt not be provoked at thy enemies further then to pittie them, and pray for them, and do them good; the other is the Scriptures, which is the word that Chriſt thy Captain fought this beasts ſpirit with, when he bare teſtimony againſt him with *it is written*, and that is the word of the teſtimony, *it is written*, will find all his members out, it will approve the proved perfect way of God, and diſcover every falſe way; and that thou and I may walk in the fear of God, and comforts of his ſpirit, with the Churches of Chriſt, *Acts* 9: 31. and alſo in the comfort of the Scriptures, our way being there recorded, *Rom.* 15:4: we behaving our ſelves wiſely in a perfect way, waiting for the coming of the Lord Jeſus to us, *Pſal.* 101: 2: may walk with a perfect heart is the deſire of thy companion, in the faith, and under the croſs of Chriſt:

H: H:

To the Reader.

Reader, if thou haſt a deſire to take him in a ſnare that reproveth in the Gate, *Eſa*: 29: 21. and endeavoureth to make ie matter for thy hating or perſecuting ſpirit to work upon, that theſe things are written againſt thee, as the Phariſees did againſt my maſter Chriſt, (unworthy I to call him ſo, yet he having given me grace to be faithful, and commanding his loving kindneſs into my heart, and opening my heart to receive his father and himſelf, and ovvned me, and cauſed me to ovvn him) I am bound to tell thee that thou mayeſt ſhevv thy ſelf of the Phariſees ſpirit, and as one of them by ſo doing.

But the children of truth followving the example of their Lord and Lavv-Giver, endureth contradictions of ſinners, *Heb.*12.3. vvithout heart-riſing-malice, or procuring evil, or perſecution to them, but their rule is to love their enemies, & pray for them that perſecute them; the Scripture cannot ſhevv any Diſciple that ran to the Magiſtrate for help againſt any diſputant; the Diſciples of Chriſt have all one ſpirit, even the ſame that *Steven* had, that the gain-ſayers could not reſiſt the vviſdom of it, and not the Magiſtrates ſvvord at their call, neither dare they lay it upon the right eye of their enemies, that they neither dare look upon nor ſpeak truth becauſe of it, *Zach.* 11.17. though it be the gain-ſayers portion, yet it is not from Chriſts Diſciples, if they ſhould not be inſlaved that are fed, and maintained by the Magiſtrate, they could not be idle ſhephards, but vvould break through all difficulties, to look upon the light, though it coſt them vvhatſoever harm the ſvvord that lieth upon their eye could do them.

Truth and thoſe that are of it begotten, are vvilling to come to the light, to have their practiſes and opinions manifeſted, for it delights to be exactly ſearched and examined, and the more contradictions are endured, and

and the current of them not ſtopped the more it ſhi-neth.

I adviſe thee to underſtand that this little book is not written againſt any perſons, but ſuch as are tientured with the ſpirit of that beaſt, it is a hunting to diſcover for, this ſpirit cannot be attributed to Presbyterian, or Independant, or Quaker, or Baptiſt, no not to Pope and Prelate alone, or at all except they have the acts and inſtruments of cruelty mentioned by them, which are the cogniſance of the fourth beaſt, that hath no certain creatures form, *Dan.7.7.* as the other of the three had but was *dreadful & terrible*, to ſhew it was a perſecutor, *it had great Iron teeth, ten horns*, which are inſtruments of cruelty; it brake in peices, devoured and ſtamped the reſidue, *viz.* all but it ſelf; here is acts of cruelty indeed; O how like this beaſt is thoſe religious people that would deſtroy all religions but themſelves, by the Magiſtrates hand for non-conformities ſake to themſelves; but this beaſt is in every place, yea in the very Temple of God, 2. *Theſ.2.1.* and whereſoever there is either power, of man ſpirited to be *Abaddon*, and *Apollons* ſubjects, or of ſpirit that oppoſeth either ſpirit or form that agree together in the true witneſs and worſhip of God, or whereſoever that oppoſing ſpirit maintaineth his breath, there will ſome time or other appear the *Tallands* or the *ten horns*, or the ſtamping power, or ſome deceivableneſs of unrighteouſneſs, that is in them that periſh, yea though it be the very ſubtilty of him that can transform himſelf into an Angel of light, and theſe are all members of that ſelf hiding beaſt.

Whereſoever or among what people ſoever this beaſt hath loſt his honour in one form, he taketh up another, yea and rather then fail of his purpoſe denyeth all formes, ſo that it may be ſaid he was, and upon his hiding himſelf, he is not there where he was as viſibly and formally the ſame, and yet is the ſame ſpirit of that beaſt that ruleth in the children of diſobedience, that alwayes either oppoſeth the plainneſs or the ſpiritualneſſe of Chriſts commands, one while ſaying they are too low or fooliſh, or carnal as (water baptiſm, &c.) for thoſe

that look after ſpiritual light to one, another while exalting a falſe form, another while added form without either ſpirit or life, and thus he playeth bow-peep, appearing on the one ſide and on the other, here and there, when and where, he is diſcovered changing his form, or peeping out without any form, and it is apparent that he aſcendeth out of the bottomleſs pit, becauſe no rule that Chriſt hath given in his word can meaſure him, he diſclaimeth that when it would diſcover him, and then telleth you that the place he cometh from is the movings of a ſpirit, and in this it is bottomleſs, becauſe no right reaſon nor meaſuring line can declare, where or what, or when this ſpirit will make his progreſs, or try his work that refuſeth all tryal but himſelf.

Theſe things conſidered, let not the Clergy be enraged, that this writing hunteth after this beaſt, if it be not amongſt the Clergy or Presbitery in *England*, it may be it wil be found in *Rome* and ſome other land, let them help me to hunt him out. If they do not rather compell by the Magiſtrates ſword into conformity, then convince by ſound doctrine; the gain-ſayers, *Titus* 1.9. 2 *Tim.*2.25. and not deſire them to be rooted out of their dwellings, to be caſt into priſon, to have their goods ſpoiled for want of conformity to them, if they be content not to be chief of all that come forth in the name of God; *viz.* not to give Laws to all, ſo that none may preach without their authority, and let Gods authority without mans ſerve the turn, if they can be content that any man caſt out Devils, *Mark* 9. 39. if they can be quiet in mind to ſee others preach Chriſt, that have not authority from them, and rejoyce in it, though he be preached of envy, *Phil.* 1. 15 if they be without all the forenamed inſtruments and acts of cruelty, nor have no heart to deſire, nor ſue for power to force conformity to them by the Magiſtrates ſword, then they are no members of the Beaſt that this book pointeth at.

Hovvſoever

Hovvſoever none can deny but that ſome Presbyterians and Independants are held in their forms, upon accounn of riches and honour, or for ſome ſelf-engagements ſake, although moſt or all may not be ſo (vvhich I am afraid are) there is novv ſo much light abroad according to *Daniels* Propheſie *Dan.* 12.4: that if there vvere ſuch a povver upon them as could make their hearts manifeſt, as one day there ſhall be, ſome of them muſt needs ovvn ſome part of the ſpeeches that are ſpoken in this book to be the very thoughts of their hearts, & that they take comfort and have their ſtandings maintained from the cauſes inſerted there, and other-ſome the reſt, and ſome all; hovvever I am excuſeable, becauſe the ſpirit of God out of the mouth of Jeſus Chriſt my maſter, in the undividing expreſſion ſaid, *Woto you Scribes and Phariſees Hypocrites*, although ſome of them proved believers they were then the guides (though blind ones) & teachers of *Iſrael*, a people that God loved ſomtime as wel as ever he did *England*; alſo Chriſt reproving Lawyers, ſpake wo to them in general, *Luke* 11.46. though ſome of them proved good men, as *Ioſeph of Arimathea*, and *Nicodemus*, *&c.* then it is poſſible that *England* may be as blind led, as *Iſrael* then was, for the Phariſees and Lawyers was as learned then as ours now are; therefore Reader take heed that thou let not thy heart riſe againſt this book by unconſiderate prejudice, read it, ponder it to this purpoſe.

1. Take heed of retaining that ſpirit that thinks himſelf wiſe enough to controul plain commands of Chriſt in Scripture.

2. Alſo if the plaines and ſimplicity be that that offended thee in Chriſts Lawes, read *Mat.* 11.6. and ſeriouſly conſider whether the practiſe of the Apoſtles and Diſciples for 300. years after Chriſt be not a good expoſiter of the Law, and that thou need not go to ſpirits or Angels for a higher expoſition, againſt their plain practiſes.

3. Conſider in thy mind whether any ſtatute recorded in the Scripture can be repealed, but by a Statute there alſo

alſo recorded, and then take heed of changing Chriſts Laws upon mans authority.

4. Do not believe becauſe the falling away is great, that therefore the Law of baptiſing beleivers is cancelled, for if the command were not yet in force there could be no falling from it, 2. *Pet.* 2.21

5. Underſtand that whoſoever falleth away, & yet are religious, muſt needs have ſome inventions of man by Satans inward working, either that the Rule is not exact enough, then meditate *Eccleſ.*7.16. or that it is too ſtrait, then carry thy meditations to the written Word, *Iſa.*8.28. and there pitch down thy Standard for truth.

6. If truth of God ſtir thy mind to trouble, and the Word carry a ſharp edge, rightly applyable to thee, take heed that Satan work thee not into the rage of revengeful perſecution, *Pſal.*76.10. and then thou may come to approve thy ſelf to be a Chriſtian Reader, which is the deſire of the ſervant of Chriſt, who is a well-wiſher to the whole Creation.

H. H.

A true Reproof of W.S.

SIR,

HAving known your diſcretion in other things I cannot but wonder that you ſhould ſeem to ſuppoſe that you have any thing like an Anſwer to *H.H.* in your Book; but much more ſhould I marvel that you ſhould ſay, It is hard to draw Wine out of thy Lees; Which is as much as to ſay, It is hard to anſwer that which you go about to anſwer. And though you ſee your ſelf blundered in what you are about to anſwer, that you would go on (*viz.*) to heal thoſe that Truth woundeth, but that I conſider that when once your heart cometh to engage in error, then wilful ignorance tempts God, and hardens your hearts againſt evident truth of God, then yours ceaſeth to be an outward ſingle diſobedience, but it is an inward heart working, God-tempting (though ignorant) Error, which is not charged in this place of *Heb.* 3. 8,9,10,11,12. with ignorance of God but of his Wayes, and in this appeareth a heart of unbelief, in departing from the living God, when men are wilfully ignorant, and have a heart ſet againſt his Wayes: Wherefore herein you prove your ſelves to be of the ſhameleſs generation ſpoken of in *Ier.* 6. 10. your ſpirit is not aſhamed to take the Name and Title of God, and you are not aſhamed to ſay you are moved by God, when indeed you are moved by the Evil One, you giving, and he taking the Name of God; or rather the uſing your lips to exalt himſelf above God, with 2. *Theſſ.* 2. and alſo in that he maketh you his voice by his own Authority to proclaim null the Laws that God made by Jeſus Chriſt, and without any Warrant from Chriſt or his Apoſtles, crying down that which they taught and practiſed, either they or you muſt needs be of Satan, being that the Scripture ſaith, *If we, or an Angel from heaven teach*

unto

unto you another Goſpel then what we have preached to you, let him be accurſed, Gal 1.8. You ſay in your Book, (I deny) *I am made to ſtand a witneſs againſt thee in the power of the Lord*, vvhilſt I hold up that Goſpel. What ſelf-exaltation is here! What proof is here of your matter? Here is great ſwelling Words; do you think your Spirits Authority enough, ſo that he need not to uſe Scripture to prove his matter by when he is queſtioned? Then he ſeems in this, as in other things, to be above Chriſt by his own exaltation, for Chriſt when he met vvith your ſpirit in temptation, though he be the Son of God, yet uſed Scripture, ſaying, *It is written*; and in his Word by the mouth of *John*, appealeth to Record, ſaying, *There are three that bear record on earth, the Spirit, Water, and Blood, and theſe three agree in one*; but your Spirit is ſo far from agreeing, that it oppoſeth two of them, wherefore it cannot be the Spirit of God; your Spirit cometh forth in its own ſingle Witneſs, and denieth to be tryed by Scripture, or any thing elſe but it ſelf. You try all your matter by that you call the light vvithin, the natural man, &c. of vvhich light your ſpirit is the transfotmed Angel, 2 *Cor.* 11.14 and things are like to go on in his ſide in his ovvn Court. We acknowledge the light vvithin the enlightned man, vvhich agreeth with the Scriptures, *Heb.* 10.32. compared vvith 2 *Tim.* 3.17. but not before illumination; this is the light that enlightneth every man; but vve muſt not acknowledge it but where it is: It is good to anſwer Tempters by ſeeing the image or ſuperſcription, though Tempters are more general. It is certain, there is ſomething called a light by Chriſt, that is in the unregenerate man, and may be darkneſs, *Matth* 6.23. Surely this muſt be yours; for you own yours there, and vvould have all judged by that, and neglect Chriſt and his Apoſtles rules in Scripture. And now to be ſhort, Friend, you have not found out one particular in all my Writings, whereunto you might apply your ſelf as a juſt matter of your reproof, therefore you fell upon me with many foul revilings, onely there is a miſtake in the quotation, I not being at the Preſſe my ſelf to correct it, the place ſhould have been 1 *Tim.* 4.1,2,3. for which miſtake

ſake you take him in a Snare that reproveth in the Gate, and maketh a man an offendor for a word, *Iſa.*29.21. yea, and that a word miſtaken onely; and that you do with moſt foul inſultations. In matters of the World he that ſhould proſecute his Neighbor for witneſſing the truth, when he onely miſtakes the place, and ſtand upon that point, would be known amongſt men as a cunning Knave.

As for the matter you made ſhew to anſwer, you have given it all the go by, yet you will be in Print; Well, according to *Solomon* in *Prov.*26.5. I have anſwered you, and according to his counſel in Verſe 4. I ſhall not anſwer you except you ſhew more Wiſdom; you have asked me no queſtion but what are plainly prevented in my Writings, if you had eyes to ſee it, you might ſee it, therefore I refer all to the judicious Reader that ſhall read both Books. Again, you make ſomething of the word [*Carpenters Son*] but that is your miſtaking ignorance; for it was he that the Jews vilified by that Name, who is the Saviour of the world, and Law-giver to Saints, and as they reproached his meaneſs by that Name, ſo you reproach the meaneſs of his Laws by the Name of outſide Law, carnal, unſpiritual things, as not high enough for him that exalteth himſelf above all that is called God, or worſhipped. Therefore the VVord is a proper alluſion to you, you and the *Jews* both vilifying Chriſt and his Laws as too mean for you.

Again, you play upon the word, [*Taking it upon me as my duty*] you need not, for it is a Scripture phraſe, *Gen.*18.31. and whoſoever is a VVitneſs for the Truth, taketh up the Croſs, and upon him Chriſts burden, which to do is my duty; the word you ſee will warrant the phraſe, and that is more ſure then your AsGod his movings.

I write againſt a Spirit and People in diſobedience, and I bended my writings againſt the thing wherein the deceit lay; I did perſonally aſperſe no man, but thou haſt miſſed the point, though thou comeſt forth as a man provoked, and one in union with that Error I reproved, and haſt brought forth my Name and dwelling-place, that thou mighteſt reproach

me with railing terms, upbraiding me with what men had done unto me, and art to be reproved by *Psal.*50 19,20 and *Jude* 8,9,10. Is not this personal animosity? Have you not need to plead for perfection that do such things? Do you think your Spirit that hath set you about this, is the spirit of God, or no? You must needs call this either envy or malice, or both: Is this any proof for your matter, that you give folks to think you answer? This is as impertinent as all the rest, even so is thy calling that light in the natural man (of which Christ saith, *Matt.*6.23. *How great is that darkness*) the light of Christ, and averring that I speak against it; the Lord will uphold my good Name, though thou wouldst blast it, and make me content to go through thy evil report, and be glad to see thee penitent and obedient to God, that thou and I may enjoy that one life and truth together with the Apostles and Disciples, and that God-man that dyed upon the Cross (and is now with his Father, and our Father, in heaven) which he gave in the dayes of his flesh, and now maintaineth.

Written by an unworthy Servant of God, who in Gods perfect way waiteth for visitations of that Spirit that is sent from the Father and the Son, by that Man Jesus who is in Heaven in his eternal and unchangeable Priesthood, *Heb:*7. 24.

H. H.

FINIS.

ERRATA.

Pag. 4 line 5. for talents read talands, l. 6 for speak r. book, l. 24. for Charts r. Church P. 12 l. 4 after the word Disciples, r. truth speaketh, l. 20. after the word mouth r. when that Statute is as the mouth of some inveterate Clergy-men, to hold mens estates in at their pleasure, P. 16. l. 15. for Ecclesiastes r. Nehemiah.